

# The Inquirer.

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LONDON, SATURDAY, JULY 23, 1910.

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## OUR CALENDAR.

It is requested that notice of any alteration to the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, July 24.

## LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
Bermondsey, Fort-road, 7, Mr. A. ALLEN.  
Blackfriars Mission and Stamford-street Chapel, 11, Mr. WALTER M. LONG; 7, Mr. S. P. BARHAM.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', Wexford-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. LAWRENCE CLARE; 6.30, Rev. JOHN ELLIS.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. CHANNING POLLARD.  
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
Ilford, High-road, 11 and 7, Rev. F. ALLEN.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S.  
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
Deptford, Church and Mission, Church-street, 6.30.  
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
Peckham, Avondale-road, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. CYRUS A. ROYS, of Uxbridge, Mass.  
Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, D.Litt., M.A.  
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. A. J. ALLEN.  
University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. P. GODDING.  
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
BIRCHINGTON-ON-SEA, Boys' Own Brigade Camp, Chaplain Rev. GORDON COOPER, B.A.  
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. G. A. PAYNE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAND JONES, M.A.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. J. S. MATHERS, M.A.  
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Ham-mond-hill 11 and 6.30, Rev. J. M. WHITE-MAN.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN CARROLL.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. HALENSHAW.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. T. DUNKERLEY.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.

GORTON, Brookfield Church, 10.45 and 6.30, Rev. C. C. C. HORST, of America.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. HAROLD RYLETT.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. Dr. SLICER, of New York; 6.30, Rev. Dr. BISBER, of Boston.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11, Rev. MAXWELL SAVAGE; 6.30, Rev. CHARLES W. WENDTE.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. BERTRAM LISTER, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. H. BODELL SMITH.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMORTH.

## VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

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## MARRIAGES.

GREEN—STEELE.—On July 11, at Monte Video, Hubert Arnold, only son of Mr. and Mrs. Samuel Love Green, of Sanderson, Surrey, to Gertrude, only daughter of the late Mr. and Mrs. Steele, of Edinburgh.

SHORT—FOX.—On July 18, at Upperthorpe Chapel, Sheffield, by the Rev. H. Fisher Short (brother of the bridegroom), assisted by the Rev. A. H. Dolphin, the Rev. James Horace Short, fourth son of Mr. and Mrs. Walter Short, of Sheffield, to Ada, younger daughter of Mr. W. P. Fox, of Sheffield.

## DEATHS.

THOMAS.—On July 14, at Ty Tringad, Aberystwyth, Mary, daughter of the late John and Elizabeth Thomas, Caernarfon, for 25 years a trusted and trusty friend in the homes of the late Professor Evans, and of his children, George Eyre and Catherine Powell Evans.

TOULMIN SMITH.—On July 21, at Montpellier, S. France, Sarah Eliza (Elie), second daughter of the late Toulmin Smith, of Highgate, London, after long suffering, aged 67.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

## NOTES OF THE WEEK.

THE action of a small section in the House of Lords in inserting a provision for a religious census in the Census (Great Britain) Bill is not likely to have serious consequences. An unavailing attempt was made to annul the amendment on Tuesday, which was only lost by a majority of three. The debate called forth a very able speech from Lord James of Hereford. His own memory, he said, went back vividly to the debate in the House of Commons in 1880—a debate full of eloquence and made memorable by a magnificent speech of Mr. John Bright, who denounced the idea that any citizen of this country had a right to ask a fellow-citizen his religious views. From that time to this the demand for a religious census had never been maintained with any force, and the decision of the House of Commons had been invariably the same. The State could not gain the information that was demanded. It ought not to gain the information if it could.

\* \* \*

WE have expressed our own opinion already on this subject, and it is unnecessary to repeat our argument. It is well, however, to keep this point clearly before the public mind, that this statistical information is desired for certain political purposes. At the present moment it is being urged in view of a Bill for Welsh Disestablishment. Religious statistics would intrude themselves quickly into many other public questions as well, with very undesirable results. It is, moreover, quite misleading to argue from religious conviction to political opinion. As Lord Beauchamp pointed out on Tuesday, the mere fact that a man is a member of the Church of England and enters himself as such on a census paper is

no proof that he is against disestablishment, which is a political and not a religious question.

\* \* \*

THERE are signs that the opposition to the alteration in the King's Accession Declaration is increasing. In addition to the militant Protestant attitude, which it is impossible to conciliate, there is a growing body of opinion in Scotland and elsewhere hostile to the requirement that the King shall declare himself a faithful member of the Church of England. With the plea for personal liberty and religious equality we are in hearty agreement. But we should be sorry to see a small and necessary alteration rendered impossible, because the time may not be opportune for a far-reaching constitutional change in the obligations imposed by the Bill of Rights and the Act of Settlement.

\* \* \*

THE Committee of the British and Foreign Unitarian Association, at their meeting on July 13, resolved that in their opinion the new form of Declaration proposed by the Government is a very great improvement upon the present form, and is worthy of the support of all friends of civil and religious liberty. They would, however, personally prefer that the terms should be made still wider and more general, as follows :—

“I do solemnly and sincerely, in the presence of God, declare that I will not recognise nor obey any authority, civil or ecclesiastical, other than the laws of my realm; that in my religious beliefs I will refuse obedience to any authority whatsoever over my conscience, and that I will do my utmost to secure for all my subjects the full and free exercise of their religious liberty.”

\* \* \*

THE success of the Wesleyan Methodist Church has been due, apart from the deeper sources of spiritual power, to the strength and effectiveness of its organisation. Its church membership has been based upon the personal discipline which

finds its centre in the class-meeting. But the number of adherents who will not “meet in class” has been steadily growing, and with it a movement for some relaxation of the old methods. This movement was brought to a successful issue at the Wesleyan Conference this week, when a resolution was carried by a large majority which will have the effect of bringing many people into full membership without forcing them to enter through the door of the class-meetings.

\* \* \*

THE speeches in support of this resolution were largely a plea for inclusiveness and the recognition that in the same church there is room for many types of mind. The Rev. F. W. Macdonald said that the narrow conception of church membership had broken down. In the last century the class-meeting carried Methodism, now Methodism was endeavouring, with indifferent success, to carry the class-meeting. Methodism in the past might have resolved on a narrow conception of church membership, but in reality it had taken a broader view, and outside their own country the vitality of the class-meeting had failed. He warned them against staking all the great interests committed to them upon the one central institution.

\* \* \*

THE value of many of the Congresses, which have become so fashionable, is largely educational. If they do not get things done, they help to call attention to the existence of definite problems, to encourage their study, and to educate the public opinion which makes progress possible. The Public Health Congress, which met this week in Birkenhead, has dealt in this way with the application of scientific research into the conditions of physical well-being to the various departments of public life. It will help to convince the average citizen that domestic and school hygiene, public sanitation, town planning, and the cleansing of slum areas are matters which concern him

personally, and that he cannot safely shirk his responsibilities.

\* \* \*

THE Conference on Public Morals, held last week at the Caxton Hall, Westminster, should prove equally educative for the public mind, though the subjects discussed could not be dealt with in the same practical way or with the same degree of unanimity. The atmosphere of the home, the responsibilities of parenthood, the wise training of boys and girls during the years of adolescence, the poisonous influence of pernicious literature, the appeal to the baser instincts through certain forms of amusement and plays of evil tendency, are all matters upon which it is most desirable to focus attention, and to encourage the formation of a body of well-considered public opinion. Here again we need the patience of the scientific spirit, if we are not to be content with vague denunciations instead of seeking for causes and remedies.

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THE Bishop of Hereford, at the opening session of the Conference, spoke some grave words of the dangers and disadvantages incident to boarding-school education. "The boarding-school life is not a natural life for the young, because it means the taking away of the child from all the natural influences of home—from the personal and daily contact with the father, and especially with the mother. We ought in discussing such questions as this to give much attention to the duty of lessening this barrack life for the young. Parents should take their children under the purview of their own personal life. They suffer as well as the children from this general habit of sending boys and girls away into barrack life, and they lose the most sacred responsibility of parental duty. The best form of school education for boys and girls of the upper and middle classes is that under which they can come under the influence of a good home, while enjoying all that is best in a well-organised public school."

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At a meeting of the same Conference on Public Morals Sister Maggie, Lady Superintendent of the Bloomsbury Social Union, called attention to the pressing need in London of cheap hostels for respectable women and girls. In an interview, which appeared subsequently in the *Daily News*, she related her own experience when she determined to see the state of things for herself, and went out to seek for a respectable night's lodging disguised as a young country girl out of a situation.

"What is wanted in London," she said, "is a respectable home in each district to which a young girl might go. Rescue work is often hopeless; the thing is to save the young girl before it is too late, and it was better to put a fence round the precipice

than to have all sorts of assistance ready below to help the victim who had already fallen over.

"If the churches of all denominations would band themselves together to establish such hostels, and a women's league for the help of young girls such as exists among the Catholic ladies of Belgium were formed, incalculable good might be done. Notice-boards at the stations and in the principal streets might be put up telling girls where such places were to be found, and the police might be of much assistance in being able to point them out to young girls whom they met wandering in the streets at night.

"The common lodging-house for women is no place to which any respectable girl can be sent. The rescue homes only exist to give help to those who are sometimes almost past all human aid, but the class who more than any other are in want of a kindly hand before the irretrievable step has been taken at present suffer from an almost criminal neglect."

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A MOVEMENT has taken shape in the United States to erect a National Memorial to Edward Everett Hale, in Boston. It will take the form of a statue of heroic size representing him as the typical citizen and patriot as he appeared in daily life in the streets of Washington and Boston. President Taft heads the list of subscriptions, and Mr. Roosevelt is chairman of the Honorary Advisory Committee. Subscriptions to the fund, to which some of Dr. Hale's English friends and admirers may like to contribute, will be received by Messrs. Kidder, Peabody & Co., of Boston, U.S.A.

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PROFESSOR HARNACK has sent an important article to the *Neue Freie Presse*, dealing with the evidence for the historical existence of Jesus. It is a subject which is engaging a good deal of attention in religious circles in Germany, owing to the bold scepticism of some men of the extreme left expressed in the question, "Hat Jesus gelebt?" Harnack takes up an uncompromising attitude of historical affirmation. He pleads that early Christianity is quite unintelligible without the force of an historical person behind it. In face of the facts we should have to postulate a founder, even if tradition were silent about him. He lays great stress on the fact that in the hostile controversies, by which Christianity was surrounded from the beginning, no attempt was made to deny that Jesus had actually lived. It was quite impossible for men to argue in that fashion, however convenient it might have been for them to do so, in face of the powerful impression which had been made by the actual fact of his existence.

## THE MINISTRY AND MODERN NEEDS.\*

BY SAMUEL A. ELIOT, D.D.

HAS not the time come when we must revise our ideas about the duties and functions of ministers? Must not the ministry follow the changing habit of every other profession? The general practitioner in medicine is gradually disappearing. When I was a boy, the family doctor attended to all the physical ills of the family, but now my physician calls in the specialist who is particularly trained to treat the disease or organ which is under consideration. The same is true in the law. If I have need of the services of an attorney, he usually refers me to some comrade who can give me the special advice I need. We used to think of engineering as a profession, but now we must speak of civil engineers, mining engineers, electrical engineers, and the like. We may not like this readjustment, but we are forced by changing conditions to adapt ourselves to it. I am led, therefore, to raise the question whether the time has not come for similar differentiation and vocational training in the ministry. Shall we not study how to apply special aptitudes to special tasks and to make wider use of particular gifts?

The original theory of the Congregational minister was that of a man set apart for a lifelong settlement as the sole spiritual guide and moral teacher of a single town or parish. At first the ministerial function was regarded as essentially connected with such a settlement, and a minister without a parish had no professional standing and no legal rights. I do not need to point out how this original theory has been altered and expanded under the pressure of circumstances and the logic of events. The sole authority of the Congregational minister was soon disputed by the rise of other sects and churches and the division of the community into diverse households of faith. The theory that the ministerial office could be discharged only by those ministers who were actually settled in parishes was overthrown by the ministers themselves, who insisted that their ordination as ministers was for life and not merely for the years in which they served a particular parish. The lifelong settlement gradually gave way before the changing habits of the people, and has now, with rare exceptions, totally disappeared.

The reasons for ministerial restlessness are not hard to find. One reason is the legitimate desire for more adequate re-

\* This article formed part of an address dealing with present day problems of Church life at the recent meetings of the American Unitarian Association. It is equally applicable, with very slight modifications, to English conditions. We commend its suggestions to the attention of our readers, and shall be glad to open our columns to their discussion.—EDITOR.

munition. The pitifully small salaries paid by too many churches require that a self-respecting minister with a family dependent upon him should be constantly on the look-out for an opportunity to improve his financial condition. Another reason is that many churches have an insatiable and not altogether blameworthy desire for novelty, a change of direction or of impulse. A third reason is the necessarily inadequate equipment of many ministers, a lack of resources so that the intellectual and spiritual supplies run low. No one of these reasons necessarily involves any reproach to ministers or parishes, but all of them add to the indictment against our present theory of the ministry.

The fact is that the demands of our age upon the single minister of the single parish have become insupportable save by the rarest spirits. There are still a few remarkable ministers, who are able to respond with reasonable efficiency to the modern requirements, and there are a few more whose special brilliancy in some one department of a minister's many-chambered activity compounds for his shortcomings in other departments. But the great majority of ministers simply cannot be expected to measure up to the standards which compel success in the work of a modern church. It is too much to expect that a man can be all at once an intellectual leader, well versed in the learning of the schools and keeping abreast of advancing knowledge; a faithful and industrious pastor, quick to sympathise with all the various moods and caprices of the flock, ready to rejoice with those who are glad and to weep with those who weep; an interesting and inspiring preacher able to lift his hearers to higher levels of thought and conduct, to make truth clear and duty imperative; an expert in religious education, eager to guide the children into ways of right thinking and living; a social leader, resourceful, tactful, popular, able to be at ease in any company and conversant with all sorts and conditions of men; a skilful administrator, who can raise money, promote the business interests of a parish, and oversee its temporal concerns; an expert in charitable work, co-operating with all the agencies that make for the welfare of the community; a public-spirited citizen, intelligently active in the promotion of civic reforms and well informed about all public discussions and obligations. I have only begun to catalogue the duties of a modern minister, and yet it is enough to prove that it is impossible to expect any one man to meet all these requirements. The inevitable failure and the resulting friction embitter many a faithful minister's life even in positions sufficiently provided against the privations and physical hardships too many ministers must endure because of their inadequate or irregularly paid stipend.

What is the remedy? Is it not to be found in the gradual abandonment of our traditional theories of the ministerial office and the adoption of a conception of the ministry which will permit of our churches utilising the diversities of gifts and operations for the advancement of a common cause? Must we not gradually take up the idea that, on the one hand, a single preacher can often serve two or three churches, and one director of religious

education serve an entire conference, or one expert in philanthropy a whole group of churches, and, on the other hand, that a single church can and often should avail itself of the services of a group of ministers, each especially fitted by temperament and training for the efficient administration of some particular branch of the church's work? Shall we not look forward to the working out of the ideal of what someone has called "the collegiate church"?

This change of conception obviously involves a corresponding change in our methods of preparation. Already several divinity schools are adapting their courses to meet the new demand.

Courses of study are outlined and recommended which lead (1) to the work of the regular pastorate, (2) to expert service in the province of religious education, (3) to employment in the foreign field, (4) to work among our fellow-citizens of foreign birth and speech, (5) to social service under Christian auspices and in connection with institutional religion. Must not this process of differentiation go on in all the schools which have heretofore carried on their work with the sole purpose of preparing their students for the pastoral and preaching functions?

I cannot but believe that this change in the conception of the ministry and in the training for the ministry which such a change involves will make the ministry more attractive to strong men. It is too often unattractive now because the minister seems to be in such a large measure confined to the limited round of relatively small functions. He must do so many things that he has no time to do any one of them thoroughly. Should he not be made to understand that henceforth he is to be trained as an expert in some particular field, that he is to employ his special aptitude in the ways where it can be most efficient, that he is to serve a whole fellowship, a whole community, along the lines in which he can be most useful? That is an inspiring challenge, and its acceptance will mean the upbuilding of an efficient and happy ministry and of our churches through that ministry.

## LIFE, RELIGION & AFFAIRS.

### THE CHURCH AND THE FUTURE.

A LITTLE more than seven years ago some of us received a little book in grey paper cover, entitled "The Church and the Future," by Hilaire Bourdon. It was a gift from our friend George Tyrrell, one of the most precious gifts we ever received from him as a Christian thinker. Just then was his period of enforced pseudonymity. He wrote his whole mind for the sake of friends who had long been experiencing the same intellectual stress in matters of faith as himself, but had sought less successfully than he a way of deliverance. Those who knew his mind most intimately have felt that in this little book is to be found the key to his whole mind on matters of religion, and the sufficient corrective to such misunderstandings as have arisen in the appreciation of his religious attitude and position. They will be grateful to Miss Petre for her decision to give to the world what had

proved so illuminating a guide to themselves.\*

Tyrrell captured us by the frankness and courage of his apologetic method. Here was a thinker who not only did not adopt the ordinary methods of the apologist, but deliberately repudiated those methods as futile because inherently dishonest.

"Those whose education shows them certain facts and truths at discord with authoritative ecclesiastical utterances, are tempted to doctor one side of the equation or the other, so as to restore a semblance of harmony. The 'officials,' as a rule, doctor the facts into agreement with their own utterances; the 'liberals' to whom we refer doctor the utterances or formulæ into agreement with the facts. The really honest liberal admits that the doctrine of ecclesiastical infidelity must be restated so as to render such equivocation unnecessary."

It is owing to Tyrrell more than anyone else that the "mediating" liberals have been shamed out of the field. "Such liberalising," he proclaimed, "is objectively as dishonest as the disingenuous juggling of the officials themselves, though misguided zeal has frequently adopted it in good faith." For himself, he faced the facts of religious history boldly. He even found in them a surer ground of confidence in religious truth. So he did two things for us. He gave us a view of history which we could accept, and he gave us at the same time a religious faith which was unassailable.

It was in virtue of his own religious certainty that Tyrrell was able to adopt so frank and courageous an intellectual attitude in presence of the new view of the facts of Christian history which criticism has enforced. Religion was for him a human fact, a something given; and speculative knowledge of it depended, therefore, on the analysis of that which was given. As in the case of ordinary experience the thing immediately given is the apprehension of certain changes of our consciousness, which apprehension is so closely accompanied by the inference of an external world producing those changes that for practical purposes we disregard the fact that it is an inference, so in religious experience the thing given is the apprehension of certain determinations of the moral consciousness, which we refer with practical immediacy to the action upon us and through us of a transcendent order of spirit in which we are rooted. The root-fact of all religious experience is conscience. The activity of conscience in us aims at determining a certain order among the human spirits, whom we know, which we feel to have an authentic correspondence with the eternal and perfected order of that transcendent world of spirit which we do not know immediately. That order, which conscience seeks to determine here, and which we therefore believe to exist eternally there, is the "order of charity." This order of charity, if it is an ideal of human relation which conscience is forced by its own constitution to pursue, may also be regarded as the spirit in which conscience pursues its necessary ideal. That spirit has been revealed with different degrees of intensity in exceptional individuals of the

\* The Church and the Future. By George Tyrrell. Priory Press, Hampstead. 2s. 6d. net.

race, and in them has found practically permanent centres from which it has diffused itself through wider and wider circles of humanity. It was so perfectly revealed in Jesus Christ that it has become for us identified with the "Spirit of Christ." Yet a practical spirit can never be exhausted in any single manifestation. It is of its very essence that it should seek and find some new applications and expressions.

"It was in Christ as in no other, but only in the sense that no other life was so purely and absolutely dominated by it; not in the sense that it was adequately and exhaustively manifested within such narrow limits. It is in Christendom collectively, and in its whole continuity, that its content and meaning are gradually spread out and developed, as it were, in the mystical body whereof Christ is the head; more especially in the Saints and Masters of the Art of Charity, yet also in sinners and penitents and mediocrities—in all who in any degree are brought under the influence of Christ's Spirit, and in whom it can be studied as in some new combination." The Church, therefore, is "an art school of Divine Charity," and "the Faith which she holds as a deposit is not an intellectual or theological system, offered for mental assent; nor even a record of facts viewed as mere history, as mere links in the universal network of phenomenal sequences and groupings; but it is the highest life of the soul as brought into practical and effective relation with the (as yet) but half-seen and vaguely felt realities of the eternal world."

Having thus penetrated to that which was Divinely given in religion, to the human spirit as affected by the Divine Spirit, Tyrrell recognised fully the conditions under which that spirit (the Divinely impelled and guided human spirit) had actually extended its activities in history. The Divine guidance is no guarantee of infallibility. It does not supersede the human spirit, but inspires it. The human spirit must make that inspiration its own, must turn it to account on its own terms. In determining, therefore, how the spirit which seeks the order of charity may prevail, and has, in fact, prevailed, it is necessary to take account of whatever we know of individual and collective psychology. It was in his reading of religious history as affected by psychology that Tyrrell sometimes laid himself open to misunderstanding at the hands of those who thought only in the categories of confessional polemics. He believed, for instance, profoundly in the value of what he called Catholicism to the extension of the order of charity. And he believed, too, that it was the chief merit of the actual Catholic Church of history that it had maintained a continuous witness to the Catholicism of which he dreamed. For him Catholicism was briefly the generalising of religious experience. With his clear sanity he saw that such an experience needed above all others, for its reality and permanence, a broad human medium in which to work, that, as in ordinary experience so more especially in religious, the extravagance of individual impressions needs to be corrected by a large human intercourse, before an approximately real apprehension

of the order which affects us, whether on the sensible or the spiritual plane, can be achieved. So it was that he distrusted the tendency of Protestantism in what he called "its lower forms," to give inspirational value of a high and even a regulative order to certain isolated experiences belonging to rare moments of emotional exaltation. The real value of such experiences was to be measured by their power of generating over a large human area the spirit of charity, and giving it new and more fruitful application. It was the wide and sustained pragmatic test that could alone demonstrate their sufficient correspondence with and dependence upon the transcendental world of spirit. Tyrrell's rooted dislike of sects and the sectarian spirit was motived by his clear vision of the necessity of the wholeness of life to the proving of the spirits.

But if he disliked Protestantism, he hated Vaticanism. He recognised quite frankly that Vaticanism was the logical development of the mistaken theory of its own life with which Catholicism had started upon its career at the close of the Apostolic period. Catholicism took consciousness of itself in ascribing to its official element that immediate charismatic inspiration which in the Apostolic period had been entirely personal. The real living fact which Catholicism represented was the kindling of the mass of the faithful by the spirit which worked in the early Christian prophets and teachers. When the spirit ceased to manifest itself in special personal gifts and became generalised in the mass as the spirit seeking to create the order of charity, then Catholicism had begun. The officials of the Church had, as officials, no other gift of the spirit than that which they possessed as representing the spirit-bearing body, as performing certain functions designed at once to express and to minister to its life of charity. But from the first Catholicism insisted on treating its officials as inheritors in their official capacity of the original "charismata" of the Apostles and prophets. Vaticanism, the infallible "magisterium" of the charismatic head in complete independence of the body, was the inevitable logical development of such a theory. From the beginning the theory had tended to rebuke the true and natural Catholicism of the Church, the reality and breadth of its spiritual experience proved in a growing life of charity and helping that life to grow. With every fresh development of the theory, the Catholicism of the Church was more and more depressed until Vaticanism arrived to threaten it with complete and early extinction. For the Catholicism of his desire Tyrrell looked to a future which he believed to be near when Christianity would have abandoned its various claims to intellectual inerrancy, whether Biblical or ecclesiastical, and would have come at last to recognise the universal church as "an art-school of Divine Charity." No grander or more spacious dream has possessed the soul of Christian thinkers during the long life of Christendom, and none assuredly more worthy of the spirit of which he was and sought to be increasingly throughout the too brief period of his life here.

[A. L. LILLEY.]

## THE TABLEAUX AND THE CHORUSES OF THE PASSION PLAY.

READERS of the INQUIRER may have asked themselves the question—Is the Passion Play at Ober Ammergau altogether free from the spell of dogmatic tradition; is no mention at all made of the scheme of salvation? Yes, at the very beginning, before all the spectators have settled in their places, we start with a prologue containing the theology. We hear of the race oppressed by the curse of God, who offers his Son to save the world; and then theology is laid aside, and only just reappears in the last verse of all sung by the chorus, rendering praise to Him who, on the altar of atonement, gave His life for us and purchased our salvation. Just at the beginning and just at the end of the eight hours' performance we are given this recognition of its final purpose. The play itself is as free from dogma as the synoptic Gospels.

It is different with regard to the recognition of the connection between the Old and New Testaments. A series of twenty-four tableaux endeavours with much ingenuity to set forth this connection, so that the Bible may be regarded as a whole, with a unity of inspiration. The loss, due to the interruption to the story of the play itself, and to the long strain on the attention, is considerable. The gain, however, might be great, and the dignity and beautiful singing of the choruses would be well worth the time they demand if the subjects chosen for picture and song really did illustrate the development of religion, and how it was that the Jewish nation both produced and crucified the Christ. It would be foolish to expect this in a mediæval miracle play; but it is still more foolish to ignore the grand gain brought us by modern scholarship, as it retells the history of Israel's religion.

At Ober Ammergau the tableaux are as follows:—

- (1) The Fall; Adam and Eve driven out of Paradise.
- (2) The Adoration of the Cross.
- Then the Play begins with the Triumphal Entry and the Cleansing of the Temple.
- (3) The sons of Jacob conspiring to kill Joseph, followed by the conspiracy of the priests against Jesus.
- (4) Tobias departs on his journey, watched by his mother.
- (5) The Bride in "Solomon's Song" lamenting the absence of the Bridegroom.
- These precede the leave-taking at Bethany.
- (6) The fall of Vashti and the exaltation of Esther foreshadow the rejection of the Jews and the calling of the Gentiles.
- (7) The gathering of manna in the wilderness—a wonderful and beautiful grouping of some 400 persons, including 150 children, all perfectly motionless for three minutes.
- (8) The return of the spies, bearing an enormous bunch of grapes.
- Thus the bread and the wine precede the scene of the Last Supper.
- (9) Joseph sold to the Midianites, leading to the bargain made by Judas.
- (10) Adam toiling under the curse. The

connection is found in the word "sweat"—the bloody sweat of the Agony.

(11) Joab ready to smite Amasa, while proffering a friendly greeting—leading to Gethsemane and the Betrayal.

The second part opens with:—

(12) Michiah, the true prophet, smitten by Zedekiah, the priest of Baal, precedes the smiting of Jesus before Annas.

(13) The stoning of Naboth and

(14) The sufferings of Job, derided by all, including his own wife, are followed by the Trial before Caiaphas.

(15) The despair of Cain leads up to the despair of Judas.

(16) Daniel denounced before Darius precedes Jesus before Pilate.

(17) Samson bringing down the roof on the mocking Philistines is the singularly inappropriate prefix to Jesus brought before Herod.

(18) Joseph's coat steeped in blood is brought to Jacob and

(19) Isaac, bound on the altar and saved at the last moment, precede the scourging and the crown of thorns.

(20) Joseph acclaimed as Prime Minister of Egypt seems altogether inappropriate.

(21) Choosing the Scapegoat leads to the choice between Jesus and Barabbas.

(22) Isaac carrying wood for the sacrifice up Mount Moriah, and

(23) The Lifting up of the Brazen Serpent, precede the Way of the Cross, the Crucifixion, the Burial, and the Resurrection.

(24) The Ascension, when Jesus robed in white stands surrounded by disciples, including his mother and the faithful women, and, after blessing them, slowly rises out of sight, followed by their looks of adoration.

It will be seen at once how superficial is the correspondence between the Tableaux and the scenes they are supposed to prefigure. There is no attempt to trace the causation in true development. Even order in time is utterly ignored, and the connections are little more than the suggestions which determine the course of dreams. But nothing better could secure a footing while the Law was ascribed to Moses and placed at the beginning of the history of Israel, and the Psalms were ascribed to David, and placed at the beginning of the monarchy, and the Prophets come last, leading to nothing. Modern scholarship shows how prophecy comes first, voicing the divine demands on man as heard by a few who are thus chosen to speak for God to the nation; how, after a while, these prophetic demands evoke a response in the people, which takes the double form of Law and Worship (Psalms); how a period of religious drill follows the period of prophetic outburst; how, after a longer or shorter interval, the voice of the prophet is again heard calling for further advance, and how the new prophet is inevitably opposed not only by the evil-minded of his day, but by those who reverence the former prophets, and are devoted to the Law and the Worship which has become the established order. Every stage in Israel's legislation was preceded by a period of prophetic enthusiasm. The last of the great prophets spoke at the time of the return from the Babylonian captivity; then the scribe elaborates the Law, and the Psalms become the hymn-book of the Second Temple, and prophecy is silent

till the days of John and Jesus. Then the nation brings forth its Christ—and crucifies him.

It is, indeed, amazing that when modern scholarship began to alter the order of these three words, Law, Psalms, Prophecy, and to put Prophecy first, its work should have been deemed dangerous and destructive. Happily now we can all be grateful to the students who have taught us the truth. The subject is one which deserves to be recalled at every season of Advent.

H. S. S.

## QUESTIONS AT ISSUE.

*[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]*

## THE SOCIAL PROBLEM IN THE VILLAGES.

BY MONTAGUE FORDHAM, M.A.

### II.

I HAVE shown in a previous article how the countryman, with no personal or economic freedom, leaves his village in despair; and I have further explained how in Cambridgeshire the County Council, by administering the Small Holdings Act, is without friction or difficulty, succeeding in solving this problem and in creating a social revolution. Why has not this been done in other counties? It is not difficult to explain. The failure lies in unsympathetic administration. In spite of the sympathetic attitude of a few individuals, County Councils in the South of England, so far as I have seen their work, have not made an efficient attempt to administer the Act in the interest of the people whom it was passed to benefit. Sufficient inquiries are held neither into the demand for land nor as to suitable land available, and the machinery in force for finding out when land comes into the market is inefficient. And, what is worst of all, members of the Administrative Committees and the Councils and many officials have no real interest in this movement. As a result, the whole administration is slack and ineffective, and many forms of mismanagement have crept in, whilst in some cases one even finds members of the committees and councils bargaining with their committees (as they are indeed by law permitted to do) as to the terms on which they will let or sell land to the Council.

Moreover, undoubtedly, in several cases, where serious injustice has been committed, attempts have been made to injure by personal attacks both the unfortunate applicants who have suffered from the wrong and persons who have helped them. I have had hundreds of applicants under my notice, but I can only give one or two examples of the sort of thing that occurs. In one case a man applied for five acres of arable land; after a year's delay he was offered some ten acres of pasture, poor land, at something like three times the current rent. The landowner interested in the transaction was on the Committee. The man refused on the ground that the rent was

too high, but offered to take two acres. He was then asked a very large sum in compensation from the farmer, who had gone out of his way to stack hay and heap manure on the land selected. This blocked the negotiations, for the Council would do nothing more. The man was then told by a member of the landlord's family that his cottage might shortly be wanted, and that he had better go abroad if he wanted land; and has finally been driven by pressure from his home, and is now landless. In the next parish the men were asked three times the current rent for land. Difficulties here arose through the owners employing the Council's agent to act for them also. In this case, after 18 months' negotiations, terms for acquiring the farm were agreed to between the men and the Council, and the Council promised to acquire the land compulsorily. After the date of taking possession had been actually fixed, and the men had made their arrangements accordingly, the Committee dropped the matter, and ruined what would have been one of the most interesting co-operative experiments in the south of England.

You can find a similar story in almost any village in southern England. Widespread disappointment prevails, both with the local and central authorities. It is not only the inefficiency of the negotiations, but the whole tone of the authorities that is at fault. Applicants are, indeed, constantly treated as if they were naughty children. In Surrey, after two years, only 14 men have obtained land under the Act.

What is to be done to meet this situation?

It is obviously rarely possible to deal promptly with the demand for a home and land through the administration of the present laws; but unless we can secure homes and land for the people in the villages the best men, the very men we want to keep, will continue to leave.

Organisation is necessary, firstly, for the making clear and emphasising the men's demands, and secondly, for giving practical help in erecting cottages, &c., the great difficulty in rural districts. The Land Club League, the movement of which I am organising secretary, is helping with this work, and it needs the active support of all who see the overwhelming importance of securing a permanent country population.

Our organisation is little understood, and I therefore venture to give some explanation of its form and work. The unit is a Land Club. A Land Club is a parish or other local organisation of working men and women and others who have at heart the welfare of the countryside, and are prepared to do the practical work connected with the restoration of the people to the land and the revival of country life. The obtaining of cottages and land for their members is the all-important duty of the clubs, and they have got land for some 150 in all. But the clubs also act as educational and discussion centres, and, indeed, as committees of public welfare. They also promote co-operative societies, and form land banks to secure capital for developing the land. There are between twenty and thirty of these clubs federated into the Land Club League, which is controlled by an Executive Committee. The League invites people interested to join it, either

as members who subscribe 10s. upwards, or as associates, who subscribe 1s. upwards. The Executive Committee of the League gives the clubs every possible help in securing the administration of the laws relating to houses and land, and is actively engaged in educating public opinion by the issue of pamphlets, &c., on rural questions, and also by the circulation of their monthly paper *Our Land*. Here, then, is a genuine democratic movement engaged in a work of social reform of enormous importance. This summer it has taken up the special work of inquiry into rural conditions in Kent, Surrey, Sussex, and others of the home counties, and it asks for aid in this inquiry from anyone with knowledge of country conditions. Like many other important movements its work is limited through want of helpers and funds.

To make this movement effective something more is needed, for the future of rural England lies not only in the drawing of the people together to work for social reform, to cultivate the spirit of fellowship, and to give scope for the development of character.

We need a practical movement, taking the form of small co-operative groups, managed on the lines on which Co-partnership Tenants, Ltd., works in the towns. This is the great need of the moment, and those who care for the future of rural England will do well to realise it. Such a movement is already beginning. The Wayfords Tenants in Norfolk has a scheme in hand, and I am myself working out a scheme in the village of Passfield in Hampshire, where a local co-operative society will be formed under the Industrial and Provident Societies Act, to acquire land for the local applicants, provide allotments and small holdings, and build cottages. The Passfield Society will do more than this. There is already a small village club associated with the scheme, and we hope to take out a small trading business for agricultural and other requirements, and later for sale of produce, and make it a real educational centre for the neighbourhood. This is the form of organisation needed for the regeneration of rural England; of its scope and work I will deal in a third article.

## CORRESPONDENCE.

### "THE GENTLEMEN OF ENGLAND."

SIR,—Your leading note upon the "Gentlemen of England" in your issue of the 16th has just been put before us. Perhaps you would allow us to make one or two comments in regard of it. We hoped that anyone reading between the lines of that letter would have seen that it was not class consciousness or snobbish instinct which inspired it. We are not concerned to deny that a hurried glance might give such an impression as you have most unfortunately received, and therefore we do not feel ourselves inclined to complain, but we wish to protest most emphatically against there being any idea of organising the Agenda Club on a basis of snobbery.

As a matter of fact, the members of the Inception Committee—a barrister, two journalists, a business organiser, an advertising expert, a member of the Stock Exchange—are all working men, by no means gentlemen in the arbitratorily

restricted sense of the "Open Letter," and many degrees removed from sentimental aristocrats. The real message of the "Open Letter" was meant to be what you have, in fact, detected, that there lay upon the hereditary gentleman the absolutely imperative obligation of service, and that he alone was able to render that service, not better than others, but unhampered by the charge of self-seeking.

As a matter of practicable business we want from twenty to thirty leisured men to do some hard, definite, self-effacing work, and as we cannot pay them we want them to be men of independent means. That we venture to think an "incomparable advantage."

We are confident that any of your readers who care to send for the Confidential Memorandum, which is now ready, will understand that the Agenda Club is a project which must make an appeal to all who, like yourselves (and ourselves), are earnestly trying to get a few things really done—not talked about.—We are, Sir, yours faithfully,

THE INCEPTION COMMITTEE OF  
July 21, 1910. THE AGENDA CLUB.

SIR,—I am glad to see the line you have taken up in regard to the *Hibbert Journal* article appealing to "English gentlemen" to utilise their "incomparable advantages" and devote their idle hours to social work amongst the poor. Of course, there is room for all kinds of social work done by any persons, whether belonging to the very superior class of "English gentlemen" or not; but if done in the spirit of patronage, it will produce, not ingratitude, but resentment in the minds of its beneficiaries, excepting those who have lost all sense of manhood. If "English gentlemen" will mix on terms of equality and comradeship with other brands of gentlemen who work for their living in the workshop or the office, and co-operate with them to do good to the poor and the outcast as to brethren and not to inferiors, then the more of them the better. But if, as members of a superior order, they offer their patronage as to inferiors, they will get little gratitude and do little good.—Yours, &c.,

H. G. CHANCELLOR.

House of Commons, July 20, 1910.

SIR,—I am glad to see that the *INQUIRER*, in its note on the *Hibbert Journal's* appeal to "the gentlemen of England," takes its old line of frank and searching criticism. I should not be surprised, however, if this course should meet with some adverse comment. The social problems of to-day differ in important respects from those of yesterday. We used to be very keen on social questions. We were all for education and enfranchisement yesterday; but to-day it seems that some of us are nervous about the consequences. Education and enfranchisement involved for Great Britain, as for all the world, a wholesome discontent with existing inequality in the distribution of wealth. That discontent expresses itself to-day in moderate form in radicalism, with taxation of land values as its watchword; in extreme form, in socialism, with Government control of the means of production, distribution, and exchange as its watchword. Again a great many of our friends are upset. It is curious, this surprise and dis-

comfort at the development of the inevitable. But even more curious is the way in which it is met by some of our friends. "Slumming" is one of the ways. And this appeal to the gentlemen of England is but the proposal of another mode of the same thing. These various ways of meeting the discontent do not trouble me. Strait is the gate and narrow is the way that leads to the real thing, and few there be that care to take it. But many there be that to soothe their consciences persuade themselves that they are getting at the real thing when they throw themselves into one or other of the various modes of slumming. I view their efforts with equanimity, some compassion, and, frankly, just a touch of disdain. They do not seriously delay the development of the divine discontent. All in good time it will be revealed that palliatives only tend to perpetuate, and that there is really only one way of attaining the real thing; that, in fact, no amount of charity, in whatever form, can take the place of justice, and that there is only one way in which "the gentlemen of England" can be of true service to the workers of England, and that is by getting off their backs. The Labour movement of to-day is essentially a movement to secure that wealth shall go to the earners thereof; that, as Adam Smith puts it, the wages of labour shall be the produce of labour—labour whether of brain or hand. And if the new club of "gentlemen" will begin by declaring that its members shall earn their own living, and consume nothing that they do not earn, it will be a welcome addition to the forces of social reform. The *INQUIRER*, anyhow, does well to open the subject as it does in this week's issue.—Yours, &c.,

HAROLD RYLETT.

Tenterden, July 20, 1910.

### STREET-TRADING BY CHILDREN.

SIR,—Referring to the report of the Committee recommending the prohibition of child-trading in our streets, the following observations occur to me.

That bad people are bad is perhaps a truism, but that good people often try to do things much more wicked and disastrous than anything the bad people can do, is perhaps not equally self-evident. But of all the wicked, cruel things that were ever proposed, that of prohibiting child-trading is perhaps the wickedest and cruellest. Why do the children trade? Because they are hungry and cold, and want food and clothes, and they know no other way of getting those things which are necessary. Why is it proposed to prohibit them from trading? Because the children meet bad company in the streets, and it seems to be thought by some people that if they are forced to be idle they will escape bad company. When I was a little boy I read a tale called "Lazy Lawrence." This boy came to a bad end because he was lazy, but the smart little boy who went in for trading did well. If a humane community decides to stop street-trading, the matter is simple enough. When I was a little boy I did not go in for street-trading, because my parents supplied me with food and clothing, and a comfortable fireside at home. Let these very good people provide all the boys and girls with plenty

of food and clothing, and a comfortable fireside at home. They won't do much street-trading then. But to prohibit the street-trading, and to leave them to starve, is the *ne plus ultra* of cruelty. Do they propose that the parents of these children up to 17 or 18 years of age shall provide everything that is requisite for their health, comfort, and amusement at their own cast? If so, it will certainly have a tendency to discourage large families amongst the poor, and very likely to discourage child-bearing altogether amongst a great section of the poor. Some people are already getting extremely anxious because of the diminution of the birth-rate, but the burdens that are being thrown on to parents by the continually multiplying laws may possibly account in some measure for the reduction in the number of births. I am one of those who think that the best thing that can happen to a child is to have plenty of work, plenty of food, good clothes, and a warm fireside. The people of England and their children are capable of getting all these necessary things, and of raising a vigorous and well-conducted people, if only the Government will leave them alone.

For many hundred years the Government tried to teach people religion. At last it has been discovered that Government religion is a failure. For the last forty years the Government has tried to do what is called "educating" the people, by compelling them to learn things not necessary, to the neglect of the things that are necessary, and now that is being discovered to be a failure. And now the latest craze is to make everybody happy and good by making children idle and forbidding them to work. It won't take long for the failure of that proposition to become evident, but if the experiment is tried a miserable, debilitated, decrepit, half-starved childhood will grow up into a contemptible manhood and womanhood. Yours, &c.,

ARNOLD LUPTON.

7, Victoria-Street, Westminster, S.W.,  
July 18, 1910.

#### TO HELP THE PRISONER.

SIR,—May I ask for a little space in your columns for a man in whom I am very much interested. I have been regularly visiting him in prison for the past two and a half years, first in Exeter, and afterwards in Dartmoor. His record is a bad one. But before his last conviction he came in contact with the Rev. Savell Hicks, who was most kind to him, and did much to influence him, and ever since then the man has been trying hard to go straight. It was sheer desperation which brought him into prison the last time, and during this sentence his record has been excellent, such as it has never been before, and I believe that away from his old companions, with some help, the man would try and reform. When he came to Exeter he declared himself to be a Unitarian, and so I have had him under my care, have lent him books, talked a great deal with him, and have every reason to think him sincere, for during all the difficulties of his prison life he has implicitly followed out everything I have advised him.

As our form of faith, and our methods, have thus done for him more than any other, I venture to ask the charitable amongst us to co-operate with me in giving the poor fellow a fair trial. I have got the authorities to release him to my care here in Exeter in October, and I am going to look after him. At first it will be difficult for him to earn money, and I am anxious that he shall not be driven back into crime by immediate necessity. He is a most intelligent man, with quite a genius for all kinds of machinery. He thinks he could do something to help himself with a gramaphone, he has a plan of his own; and I think he might also go in for working a lantern to illustrate lectures, for which there is always a demand in the country. I myself, when lecturing, employ a man in this way, who brings a lantern and shows my slides for a fee of 10s. 6d., and such lectures are plentiful. To set him up thus, and keep him going through the first difficult months after his release, needs some money, and I trust that some of your readers will find themselves willing to show their faith in my venture. A few friends of mine have already taken such interest in the matter, so I have opened a small account at the Capital and Counties Bank here. I can only say that I shall be deeply grateful for contributions towards this fund, and shall be pleased to give further particulars to anyone who wishes.—Yours, &c.,

R. H. U. BLOOR,  
Minister, George's Chapel.

Crossmead, Exeter, July 18, 1910.

[We are glad to give the publicity of our columns to this appeal, and we hope that it will be successful in the way our correspondent desires.—EDITOR.]

#### BOOKS AND REVIEWS.

##### CHURCH-BUILDING IN THE EAST.\*

THE title "The Thousand and One Churches," conveys no illuminating idea to the ordinary mind, and many readers may easily miss the deep interest of the volume in which Sir William Ramsay and Miss Bell have co-operated. It contains a chapter of Christian history which has never been told with such fulness before, laying bare for us not the thought of the church, but the growth of its architecture, and so, incidentally, its ritual, organisation, and diffusion in a remote district of Asia Minor. The site is from fifty to sixty miles south-east of the ancient Iconium, or what is described as an "island of volcanic mountains" rising from the Lycaonian plain. It is called Kara Dagh. On the northern slope of this rocky mass, in a valley flanked to the south by high mountains, there are the ruins of an ancient city called Maden Sheher, otherwise Bin Bir Kilisse, *i.e.*, Thousand and One Churches. Sir William Ramsay points out that the buildings are nearly all ecclesiastical, but the number is simply due to Oriental fancy, and the term Kilisse is

often used for a ruin which was never a church.

The topography of this town and district offers many points of interest, but the church buildings are of chief importance, on account of their vast extent and the light which they throw upon the influences which moulded the later architectural tradition. Sir William Ramsay divides these churches, which are of all ages, from the fifth to the eleventh centuries, into three groups—firstly, churches which survived the Arab invasion about 700 A.D.; secondly, churches of pre-Arab time which were subjected to restoration; and thirdly, churches which were built or rebuilt from the ground after 850 A.D. Of this last group, he says:—

"New forms and style were not introduced. The great tradition of Byzantine architecture was preserved in this remote part of the empire to the last. It did not decay and die out gradually; it merely came to an end when the Christian Empire expired, and there ceased to be any theatre for its activity. It could not survive the loss of liberty. It was the latest expression of the free Hellenic spirit, and the church building under the Turkish domination lost the old character completely."

Enough has been said to show the immense interest and importance of these ruins, and of the minute examination to which they have been subjected, not, as it proved, a moment too soon, for they are crumbling into decay, and in many cases the photographs in this volume will be their only record. In Parts II. and III., which comprise about three-fourths of the contents, Miss Bell gives an exhaustive account of the churches and their special architectural features, accompanied by an immense number of admirable photographs and measured plans. The variety of architectural types, as she points out, is very remarkable. "The basilica, the barn church, the T-shaped cruciform, the cross-in-square, the trifoliate apsed chapel, the octagon, the polygon, the chapel with inner buttresses but without aisles—with all these forms the builders were familiar." Clearly, there is here an immense amount of fresh material for the study of architectural origins, and it all helps to justify the emphasis which has been placed recently by Strzygowski and others upon the influence of Byzantine and Oriental methods upon church building in the West. It is very probable, for instance, that the appearance of the barrel vault in the South of France in the eleventh and twelfth centuries is due to the influence of Eastern monasticism, and so is directly of Asiatic origin. The obscure origins of the cruciform church also receive a great deal of fresh light from the ruins of these Anatolian churches.

Turning for a moment from the technicalities of building, it may be asked why these small churches were multiplied far beyond the normal requirements of worship, and are often to be found on very inaccessible sites on mountain tops. The answer to these questions throws an interesting light upon ritual habits and the persistence of popular tradition. The cult of the martyrs and the veneration paid to the dead have many important links of connection with primitive religious feeling.

\* The Thousand and One Churches. By Sir W. M. Ramsay and Miss Gertrude L. Bell. London: Hodder & Stoughton. Pp. xiv—580. 21s. net.

On this subject we may again quote Sir William Ramsay :—

“ The close connection between religion and the respect paid to the dead became an important fact in the life of the people. The churches came to be regarded more and more as memorials to the dead. It is unnecessary to repeat here the reasons which show that on the plateau of Asia Minor religious awe was in olden times associated with the veneration of the dead. A grave was a temple; the dead man was identified with and merged in the Divine nature. Even at the present day, there is the grave of a Mahommedan saint at almost every place to which ancient religious awe clings; and few will doubt that the modern custom merely preserves the ancient religious usage. In this respect also the later Byzantine period shows a reversion to the normal Anatolian type.”

In many respects this is the most important book on early Eastern Christianity, and its very significant architectural tradition, which has been published in recent years, based as it is upon laborious archaeological investigations on the spot. Simply as a collection of materials, apart from any of the theories which the authors advocate or support, it must have a permanent value. Even the casual reader, who turns over this long series of photographs of churches in every stage of ruin and decay, will feel the pathos of its story, the mystery of these vanished Christian civilisations, which seem to be blotted out of the book of life by the irrevocable sentence of Divine rejection.

#### MOHAMMEDAN SAINTS.

AMONG the learned memoirs published in celebration of the quatercentenary of the University of Geneva last year, a special place of honour must be given to Professor Montet's admirable essay on the cult of Mussulman saints in North Africa.\* It is a subject of considerable interest to the student of religion and anthropology, and it helps to illustrate the great variety of subjects which are presented to the scholar by the strange conditions of life existing in Morocco and Algeria. Nowhere else has Islam founded itself so obviously upon the wreckage of the Roman Empire and the indigenous civilisation of the days before the Roman conquest. Vast monuments of the greatness of Rome are still being unearthed from the desert sand, while relics of Christian building and strange traditional customs among the mountain tribes survive to tell the story of the past. There is perhaps no satisfactory evidence to connect the prevalence of the reverence paid to saints and the large number of religious confraternities in North Africa with some unconscious survival of Christian influence, but there is nothing inherently improbable in the suggestion. Professor Montet, it is true, would push the matter further back, and he emphasises the survival of primitive paganism among the Berbers. Some of the

saints of Islam, he holds, are simply the successors of the gods of the Graeco-Roman pantheon. It has been suggested that the severity of their monotheistic creed has driven many Mohammedans to take refuge in the thought of the saints with their friendly intercession, but for this there seems to be no satisfactory evidence. Professor Montet gives a curious account of the fanatical monotheism of the founder of the Order of the Derqûona. He commanded his followers when they said, “ There is no other God but Allah, and Mahomet is the prophet of Allah,” to repeat only the first part of the statement aloud. In the end he himself became a saint and the object of a cult, but his disciples remained faithful monotheists. There is, it would appear, among even uneducated Mohammedans, a recognised distinction between the worship they owe to God alone and the reverence paid with an equal dutifulness to the saints.

Many very interesting features emerge in Professor Montet's discussion of the subject. Non-existent and anonymous saints are quite common. Some of the sanctuaries evidently go back to a remote antiquity without any definite legend being attached to them. In these cases the anonymous saint may be addressed as “ My Lord the hidden one.” There is a certain gradation in the esteem in which saints are held in different localities, but this is never a matter of ecclesiastical regulation. There is, in fact, no such thing as formal canonisation. Everything depends upon the popular verdict. Perhaps for this reason the saints of Islam conform to no distinct pattern like those of the Catholic Church. Some of them are rigid ascetics, others just the reverse. Magical and miraculous powers play a large part in the winning of popular esteem, but these are not necessarily connected with beneficent actions. The bizarre elements which appeal to the popular imagination are not controlled by any accepted ethical type. The result is that the legends of the saints are on the whole quite unattractive and devoid alike of tender sentiment and spiritual imagination. It is the world of the Arabian Nights and not of the Golden Legend. The strange unfamiliarity of the whole subject makes Professor Montet's monograph very welcome. It contains a number of fine illustrations, which help materially to give it atmosphere. They are full of the white-light of North Africa, its wide glaring spaces, its bare hills reflecting back the fierce rays of the sun, its sparse vegetation, and beyond, dominating soul and sense, the magic of the great desert. What, we are tempted to ask, would the Umbrian masters have made of their saints in such surroundings?

#### MUNICH.\*

MR. WADLEIGH has published an interesting book at an opportune time. An appendix deals with the Passion Play at Oberammergau, and gives a good account of the people and of the history of the Play. Those who have had experience of the simple, kindly character of the villagers

can best appreciate the absurdity of the lady who refused to lodge in the house of the Christus or of the Beloved Disciple, as being unworthy of the honour, who at last found shelter beneath the roof of an actor whose rôle she did not learn until the following morning, when she fled with horror on finding that she had been entertained by Judas! The book, however, must not be taken as a guide book to Oberammergau. It relates the advent of a motor car in 1900, and announces an air-ship service for the present year, but omits all mention of the excellent service of trains which now run through without change of carriage from Munich.

The history of Munich is all the more worth knowing because there is not a great deal of it. The country did well for itself in the time of Napoleon Buonaparte, and managed to retain what it had won after his downfall. It took the side of Austria in the war of 1866, but was let off easily by Bismarck, who wished to include a contented Bavaria in the new Germanic Federation. Nevertheless, it was touch and go what course would be taken when the war broke out with France in 1870. Then a young king and his statesmen were wiser than the people generally. Bavarian troops fought most efficiently in the army of the Crown Prince, and the country secured her place within the Empire with an amount of home rule sufficient to content every reasonable patriot.

The monuments include some that are medieval or date from the Renaissance, but the Munich we see is mainly the work of her kings of the last century. The Glyptotheke, which shelters the Ägina marbles, and much other ancient sculpture; the old Pinacothek, crowded with works of the old masters; the new Pinacothek, stored with valuable modern paintings, together justify the boast that he who has not seen Munich has not seen Germany. Those who come to stay in the town come with a serious purpose. “ What are you studying? ” is the question always asked of a new acquaintance. Along with all this, the town is the brightest and most cheerful in all Germany. From its tower can be seen (when a red flag is hoisted) the Alps which divide it from Italy, whose proximity has not failed to influence the national character. If Munich is celebrated for art it is also renowned for beer, and by a special dispensation of Providence beer can be brewed for local consumption with far less alcohol than is required to keep it good for export. Certainly no intemperance is in evidence there.

We very cordially recommend the book to those who contemplate either a short or a long stay in the town. It will help the bird of passage to make the most of his time. It contains a good map and a few admirable illustrations; and it will tell those who make a prolonged stay of much that they can do in the neighbourhood as well as in the town.

#### THE GREEK GODS.\*

In this little book, a fresh volume of the “ Library of Living Thought,” Professor Gardner has essayed a great task—the presentation of Greek religion and Greek

\* *Le Culte des Saints Musulmans dans l'Afrique du Nord et plus spécialement au Maroc.* Par Edouard Montet. Genève : Librairie Georg et Cie.

\* *Munich : History, Monuments, and Art.* By H. R. Wadleigh. With Illustrations. London : T. Fisher Unwin. 6s. net.

\* Religion and Art in Ancient Greece. By Ernest A. Gardner. London : Harpers. 2s. 6d. net.

art so far as they relate to each other. His account is necessarily compressed, but always clear and masterly in its treatment of a difficult subject. The one regret that must occur to every reader is that the scope of the series does not allow of profuse illustration to a work of this kind; but to those who are already familiar, or can become familiar, with the chief figures of Greek sculpture this commentary will be most valuable. To any who are looking for a really good, and withal cheap, set of illustrations of Greek sculpture, Max Sauerlandt's "Griechische Bildwerke" may be strongly recommended as a companion to this or any other essay on the subject.

The work before us deals necessarily with only one aspect of the religious life of Greece. The occult rites of the Mysteries, and the various phases of philosophic thought, found no expression in plastic art, and so find no place in these pages. The cults of the Olympian gods were probably not the most vital and essential part of Greek faith; the profound importance of the various systems of the Mysteries can be estimated, in spite of the fragmentary state of our knowledge of them, from constant references in literature, and from the effect which they clearly had on even so independent a thinker as Plato himself. The Olympian cults helped Greece to her supremacy in the field of art. It is the Mysteries which, along with philosophic thought in certain aspects, link Greek religion directly to Christianity and to the whole spiritual life of the world.

The form of Greek religion with which this book is concerned was as simply direct and concrete, if we may so put it, as the Mysteries were profoundly symbolic. We have, in fact, in the worship and representation of the Olympian gods "idolatry in its highest form"—a system which, from first to last, is based on anthropomorphism, and which in certain aspects associates the Deity closely and directly, as a material presence, with the image set before the worshipper. Professor Gardner traces acutely the various degrees of conscious statue-worship that may be found in this type of Greek religion. A very valuable account is given also of the influence upon art of a process which left its mark upon the whole field of Greek work and life—the gradual transition, first from crude workmanship and vague unformed ideas to the consummate mastery of material and sense of fitness, the sublime idealism and the high national consciousness of the age of Pericles, and thence to the over-subtlety of working, and the surrender to sentiment and emotion, and often to mere triviality, which marked the individualism of later Greek times. Through the whole story runs the characteristic note of all Greek work—that instinctive love of the beautiful, and shrinking from the ugly and the grotesque, which has made their "idolatry" the wonder of the world. This idealisation of physical beauty, with all its obvious defects as a system of faith, brought men and gods very close together; and it was as a Greek of the Greeks, brought up among the grandly human gods of Periclean Athens, that Plato, with the philosopher's insight, saw the converse truth, and declared that man himself is "a plant not of earthly but of heavenly growth."

#### PUBLICATIONS RECEIVED.

AGRICULTURAL AND HORTICULTURAL ASSOCIATION:—Cropping Allotments: A. Wright Id.

MESSRS. SAMPSON, LOW, MARSTON & CO.:—Louisa May Alcott: Dreamer and Worker. 6s. net.

MESSRS. SHERRATT & HUGHES:—Only a Business Man: Mary Dendy. 6s.

WEST LONDON ETHICAL SOCIETY:—Woman in Church and State: Stanton Coit.

## FOR THE CHILDREN.

### COLOUR-SOUNDS.

It seems very strange, but there are people in the world who not only *hear* sounds, but *see* them as colours. Some of these persons, for instance, will think of the most lovely rainbow tints when certain music is played, others cannot listen to anyone who is talking without connecting even the letters in the words they use with red or white, black, yellow, and green. This is so absolutely true that many scientific men have tried to find out what it all means. So far, however, they have not given us any explanation beyond saying that the people I have mentioned are not quite *normal*, that is, not quite like ordinary folk. What the scientists really mean is that such persons possess *extra faculties*, and, when you come to think of it, a good many interesting men and women who have helped the world a great deal have been what would be called *abnormal* in this way. Milton, for instance, when he was blind, saw wonderful things *with the eyes of his soul* which you and I could never have imagined at all but for him. Beethoven composed glorious music when he could no longer hear properly; indeed, it is said that as his deafness increased, "the music that filled his brain gave him no rest," and he would stand "beating time with hand and foot" to melodies which certainly nobody else could hear. Blake, the artist and poet, always lived in a sort of dream, and declared that he was constantly visited by angels, who sat for him when he wished to sketch them with his pencil. Then there was Joan of Arc, who, at the age of thirteen, saw a strange light in her father's garden, and heard an unearthly voice which told her that she must do "marvellous things," for she had been chosen by "the King of Heaven" to aid the king of France. In fact, it very often turns out that the people whom we think "odd" because they can do what we should never dream of doing are simply wiser and more gifted than ourselves, and it is quite likely that those who *see colours* when ordinary persons only *hear sounds* have got six senses instead of five. At all events, I do not really think it was a *stupid* little girl who said to her mother, "Mamma, I love you—you are so kind and good to-day, and your words are *quite blue*; but, when you scold me, they are *red*—*so red!*"

Now, why *blue* should suggest love, and *red* anger, it would take too long to explain, even if I could give you all the reasons without getting my ideas in a tangle. But I think you will agree with me that forget-me-nots and wild hyacinths, speed-well and cornflowers, a turquoise sea or

sky, do remind us of all that is lovely and peaceful in nature. On the other hand a lurid sunset and a raging fire, together with scarlet flowers like the poppy, the cactus, or the gladiola, remind one quite differently of terrible storms, of flaming volcanoes, and of the fierce heat which makes a traveller in tropical countries long for cool breezes and refreshing rain. All colours tell some sort of story, and suggest different things. Green is the hue of spring—and of hope, too, the poets say. Pink is the tint of the dawn as well as of the almond-blossom. Brown often suggests sad thoughts just as autumn does. And these colours and the things they remind us of have been made into songs and melodies so often that they have got all mixed up with the music, and now some people cannot tell one from the other.

It is well to remember, in any case, especially when you are tempted to lose your temper, that sweet sounds and gentle voices speak to us of what we know to be lovely and pleasant, while harsh sounds and angry voices only bring to memory what is disagreeable and harmful. There was a man in Paris who instantly thought of light yellow when a certain person spoke to him, and an English woman, well-known as the head-mistress of a girls' school, saw different colours for every day in the week, Wednesday being emerald-green, Tuesday "a gray sky colour," and so on. Well, it is not more strange to suppose that we, too, may be able to bring certain tints with all that they suggest before people's eyes by what we say or do, and if we have that power we ought, at least, to try very hard only to suggest the hues which give most pleasure. There is also this to be remembered, that not only are we able to affect other people in this way, but we actually *mould our own brains as we go along* by the thoughts we think and put into words, and that, if we are always angry and resentful, we shall soon find it impossible to be anything else, owing to the way we have altered the brain; while, if we constantly try to be kind and loving, we shall actually be unable, after a time, to scold, or fret about trifles. You can do as you like about it, just as you can choose which way you will take when you come to a place where several roads meet. But when you have once set off, it is very hard to turn back—in fact, sometimes one is never able to turn back at all.

Then, too, while you are moulding your brain in the manner I have mentioned, your thoughts and disposition are stamping themselves on your face—a very serious matter. This is what we mean when we say that Molly has a discontented expression, while Dolly always looks pleased and good-tempered. We are all, after a certain age, just as nice or as horrid as we look, and whether sounds make us think of colour or not, *faces* certainly do—and this not only because they may be brown or rosy. For the face reflects what is in the mind, and the mind is the reflection of all we see, so that people who live in the bleak, cold North often seem to think nothing but gray and cheerless thoughts, while others who belong to a warm, southern climate have sunny, smiling faces, and

remind you of a June day when the sky is blue, and the roses are all out. There is a quality of the mind, however, known as Imagination, which can not only reflect but change the colours of things, whatever they may be, by its own brightness, just as the hot sun changes a green grape into a purple grape. And one thing is very clear to those who have tried it—that if we really want to see the best in everybody, we can have our desire, if we only love people unselfishly. Love is like the fairy diamond, which, when you turn it the right way, will show you all that is beautiful in people's hearts as well as in the woods and fields. That is why love makes such a difference in our lives, and that is why it is the greatest thing in the world.

L. G. A.

#### MEMORIAL NOTICE.

##### THE REV. C. D. BADLAND, M.A.

WE have to announce with great regret the death of the Rev. C. D. Badland, which took place at Shortheath, Kidderminster, last Monday week. Mr. Badland had been in a weak state of health for a considerable time, and he died from heart failure following upon the effects of a chill. He was born in 1847, and, after a short period of business life, in Worcester, he entered Manchester New College, in 1868, to prepare for the ministry. A man of very studious habits and great perseverance in his work, he had a very successful college career. He graduated B.A. at the London University in 1870, and took his M.A. degree in philosophy in 1874. After leaving Manchester New College in 1873, he studied for a year at Heidelberg as Hibbert Scholar. Subsequently he held a number of pastorates—Derby, 1875-80; Hale, 1883-5; Lewes, 1886-95; Clifton, 1896-98; Yarmouth and Filby, 1900-2; Whitchurch, 1902-5. In 1905 he retired from the active ministry, and went to reside with his sisters in his native town of Kidderminster, where he showed his interest in various ways in the work of the New Meeting House. Mr. Badland was married in 1883 to Miss Emily Ann Bell, of Acton. Mrs. Badland met with a fatal accident while cycling with her husband in 1903, and it was apparent to his many friends that he never recovered from the terrible shock.

The funeral took place on Thursday, July 14. A service was held in the New Meeting House, conducted by the Rev. J. E. Stronge, which was attended by a large congregation. Mr. Stronge, in the course of an address, spoke of Mr. Badland's long connection with Kidderminster, and the high esteem in which his family was held in the town. As a minister, he had given to the people committed to his charge the treasures of his wisdom and the helpfulness of his own spiritual life. He was a loyal and devoted son of the Unitarian Church, and had strong convictions as to the truth and his own duty to a free and unfettered religion, but his loyalty to the principles of his own church did not render him intolerant of the opinions of others. He admired a sincere man, whether he agreed with him or not, and he himself had the open

mind which was glad to receive new truth from whatever part of the universe it came. The devotional side of religion always appealed to him strongly. As a man he had his share of sorrows and trials, but his faith in the goodness and love of God never wavered. His settled belief in a future life gave him comfort in the evening of his days. He transposed the words "In the midst of life we are in death," and "In the midst of death we are in life" was the form he gave them in the greatest sorrow of his life. His death was a great loss, not only to the New Meeting Church, but to all those outside movements which possessed his sympathy and support. The interment took place subsequently in the old cemetery.

Though Mr. Badland never achieved success in the ministry on a scale commensurate with his very sterling gifts of mind and heart, his death will awaken many tender and affectionate memories in the congregations to which he ministered, and among a number of old friends, his college companions and others, who were strongly attached to him as a man of fine and unselfish character and great kindness of heart.

#### MEETINGS AND SOCIETIES.

##### WELCOME TO DR. TUDOR JONES.

A SOCIAL and welcome meeting to the Rev. W. Tudor Jones, Ph.D., and Mrs. Jones was held in the school rooms of Unity Church, Islington, on Thursday, 14th inst. Many ministers and friends from other churches were present. Rev. W. Copeland Bowie, who was excused from speaking on account of his recent illness, occupied a seat on the platform, as did also the venerable Miss Preston, the life-long friend of the church.

After a hymn had been sung the chairman, Mr. Alfred Wilson, called upon the hon. secretary, Mr. F. Leyden Sargent, to read some letters he had received. These included messages from Professors H. H. Wendt and R. Eucken, of Jena, regretting their inability to be present, and testifying to their esteem for Dr. Jones, and apologies for absence from Dr. Drummond, Professor Upton, Dr. Boyce Gibson, Dr. G. Dawes Hicks, Rev. E. Savell Hicks, and the secretary of the Swansea congregation. The Rev. W. H. Drummond, minister of the Provincial Assembly, also wrote explaining his unavoidable absence.

The Chairman then briefly, but cordially, on behalf of the congregation, welcomed Dr. and Mrs. Jones. We inaugurate to-night, he said a new era and we are entitled to expect from our new minister's record in the past that he will make his mark here as a religious teacher and do good spiritual work in the district.

Rev. J. C. Henderson, minister of the neighbouring Congregational Church, who was compelled to leave early, expressed his pleasure at being present. We might differ in theology, but there were deeper feelings than that in which we might be united. He recalled that some years ago as he passed the church he often saw a cab draw up out of which stepped the venerable figure of Dr. Martineau, whose able defence of Theism would never be forgotten. Some of his own best sermons had owed their best thoughts to "The Endeavours" and "Hours of Thought."

Mr. J. T. Mackey, who referred to his fifty years' connection with the Sunday schools, welcomed Dr. Jones on behalf of the teachers and scholars, and was glad that they had so soon been able to secure a leader.

Rev. W. G. Tarrant said he was only obeying commands in venturing to charge the congregation. Sometimes he felt weary of reference to their Presbyterian forefathers, still it was well to remind those present that they had a congregational life of 250 years behind them, and something was due to that inheritance. Their influence on the future was of even greater moment. Leases were granted for 999 years, and if their church was to live so long then it had still three-fourths of its course to run, and that period might be the measure of their influence if they acted faithfully. The minister would require their help if it was only their attendance, and as material and spiritual things had to go together in this world, he ventured to suggest that those who stayed away should tax themselves double to satisfy their conscience.

The Chairman introduced the next speaker as the Principal of a college which was not Unitarian, but yet turned out a number of Unitarian ministers.

Dr. Estlin Carpenter said he had accepted the invitation to be present with much pleasure, and he congratulated Dr. Jones upon the testimonies which had been received from his former tutors in Germany. Indirectly he had been the means of making him, the speaker, also a graduate of the Jena University. He sometimes regretted that we had no foreign missions, so much the more valuable was the experience Dr. Jones had gained in the Colonies. He returned to this country rich in experience, and his present congregation would reap the benefit thereof. The problem of to-day was to make known to others the truths for which we stood in view of the changing aspects of theology. Dr. Jones returned to attempt this task. We had to grasp the larger meaning of religion, which included art, science, history. The study of the origins of Christianity was effecting changes in the views of others, and he instanced the admissions in the recent works of Dr. Burkitt and Professor Sanday.

He had been much struck last year when the Progressive League visited Oxford with the sense of spaciousness, joy and intellectual freedom which was expressed by those who had been influenced by the teachings of Rev. R. J. Campbell. He asked them to consider, too, the attempts that were being made to effect larger unities. Last year in America there was a movement towards federation among, he thought, six denominations—the Friends, the Unitarians, the Universalists, Congregationalists, Lutherans, and advanced Jews. The forthcoming gathering in Berlin was another instance in point. Social problems, too, were pressing upon their attention. All these made the task of a minister to-day difficult. He rejoiced when he saw one willing to face the difficulty, and he hoped and prayed that Dr. Jones's ministry would be fruitful in every good purpose.

Rev. C. Hargrove, president of the British and Foreign Unitarian Association, extended a welcome on behalf of that body. Referring to his own visits to Australasia, he might say without in any way pretending to be a second apostle Paul, that "I planted and Apollos watered," but as watering was a more prolonged and laborious task than planting, he gave Dr. Jones all the credit. He called attention to the great change that had taken place in the objective of the Unitarian ministry. In earlier times their predecessors accepted the word of the New Testament: the difference between them and their orthodox brethren was merely one of interpretation. They stood for conclusions that were not popular and they bore the ignominy of it. All honour to them. But now the position was changed; criticism had done its work, while a generation had grown up largely indifferent to religious influences. The question to-day was: Can religion exist, or are we a people afflicted with an incurable

anaemia? If we have any religion, we must hand it down clear of impurities. People are losing their old faith, hence the falling off in church attendance; we have to teach them a new faith. Have you chosen a minister able to do that, qualified to present a religion based on the rights of reason and conscience? I believe you have, and for that reason I welcome Dr. Jones on behalf of the British and Foreign Unitarian Association.

Rev. F. K. Freeston welcomed Dr. Tudor Jones on behalf of the London ministers. He indicated the peculiar difficulties and advantages of labouring in London, and reminded Dr. Jones of the traditions of the Church to which he had become united. An early name on the roll of divines who had preceded him was Sylvester, who was the friend of Richard Baxter, who stood for universality. Dr. Dawes Hicks, whose welcome he attended thirteen years ago, should have stood in his place to-night, and they all much regretted his absence.

Mr. James Verner, of Auckland, spoke briefly on the work done by Dr. and Mrs. Jones in New Zealand.

Mr. John Harrison, whom the chairman spoke of as the late president of most of their chief societies, was very cordially greeted, and offered a welcome on behalf of the Unitarian laymen.

Dr. W. TUDOR JONES confessed that the welcome accorded to him rendered him powerless to make a speech. He recalled the time, thirteen years ago, when he was still a Calvinistic Methodist, though not afraid to enter a Unitarian Church. He heard a lecture by Dr. Carpenter on the three gospels, and these words uttered, "Are these things true?" They fastened in his mind and produced their effect. Mr. Hargrove did good work in Australasia. The British and Foreign Unitarian Association did well in sending him there. Referring to his own religious experience, the speaker said that the liberal faith had brought him real religion. His task would be to get others to realise that experience for themselves, then nothing could kill their trust. He should have to speak on theology, but his aim would always be to go deeper than that. The need of the age, he felt, was belief in the reality of the spiritual life and communion in it. The Colonies were no better than the Mother Country so far as they had lost their sense of religion. With regard to his relations to his congregation, he felt he had some qualities for the post to which they had called him. There was a time when he cared about what people said of his sermons, but that time had gone by. He was indifferent to opinion; he felt that he had a truth to declare. But while he had some things to tell them there were others in which he knew less than they, and he should be willing to learn. Concluding, he said that the liberal faith had wrought a revolution in his own life; without it he would have no religion to-day, and he hoped to till on fruitful soil.

Mrs. Alfred Wilson, in a few graceful sentences expressed the thanks of the meeting to the visitors and speakers. Not to be outdone in epigram by her husband, she said that "thanks could be expressed in fewer words than complaints."

The hymn, "Our Father's Faith," was then sung, and Dr. Jones gave the benediction.

#### DR. HUNTER'S MISSION TO THE UNIVERSALIST CHURCHES OF AMERICA.

Dr. JOHN HUNTER, of Glasgow, has recently paid a visit of sympathy and encouragement to the Universalist Churches in the United States. His numerous friends will read with special interest the following tribute to the deep religious influence of his mission, which appeared in the *Universalist Leader* of July 2:—"Dr. Hunter is that sort of a Christian

preacher who *must* preach the Gospel, and the Universalist Church, believing in the Gospel which he preaches, gave him the opportunity. He came and preached with perfect freedom; he refused to depart from what he believes is the essential Gospel in the slightest degree, for the sake of popularity. Great congregations have thronged to hear him in nearly every place. Many were disappointed because he did not attack old notions and make a mighty appeal for some specific doctrine; but he had something better to do. Perhaps no one has come nearer to a definition than Dr. Shutter, who said: 'We were all charmed with the personality of the man. His simplicity and sweetness of character and manner won all hearts. His sermons showed how Universalism may be transformed from a theology into a religion. He did not proclaim himself a Universalist; he did not argue for Universalism, he preached it.'

"Dr. Hunter came to his Universalism by a different road from our people in this country who had a hard fight for existence, but he came to it with all his heart, and then he did what a good many of us have failed to do, he transformed it 'from a theology into a religion,' and put it at work in the world—a power of God unto salvation. In preaching as he does he represents a great many more than the members of the Universalist Church. In the Congregationalist and other churches there are many who stand with him in his interpretation of Christianity, which holds with tenacity to the Christian fundamentals and yet allows the most perfect liberty. And so the Universalist church has presented him to America as the Apostle of Christian Unity, of rational evangelism, and that Christian service which is the fruit of Christian faith.

"To our own Church this visit has been a revelation of the spiritual power of Universalism. Nothing has seemed to astonish our guest more than our own failure to realise our opportunity; to appreciate the fact that our splendid freedom meant not freedom to destroy, but to create; not freedom to disbelieve and deny so much as freedom to be positive, 'freedom to believe in the historic Christian faith in a deeper, larger and grander way and to interpret its doctrine of revelation, inspiration and redemption in universal terms.'

"The coming of Dr. Hunter means a new era of life for our Church in finding itself a part of the great Christian Church, with a peculiar work to do and peculiar facilities with which to do it. It opens the way to a new and larger fellowship among all churches, and is prophetic of the time when the disciples of our Common Master working in these modern days and among modern conditions shall fulfil the prayer of his heart, and all be one.

"We are grateful for this life-giving visit of a Prophet of God, and he will return to his home and his work, having given life, with yet more life, with which to give yet larger service. No more gracious visitor ever came to our shores; no more significant Christian message has ever been uttered in America, and the Universalist Church can count itself fortunate in the privilege which it has enjoyed, of making this contribution to the cause of Christian service."

#### THE CONGRESS OF FREE CHRISTIANITY AND RELIGIOUS PROGRESS AT BERLIN.

We are informed that the English party, which will travel to Berlin under the auspices of Essex Hall, will number about 90. Of these about 30 have expressed their intention of taking the further journey to Hungary. A small booklet giving details of the programme and other useful information is in the hands of the printers, and a copy will be forwarded on Monday to all those whose names appear on the list.

The hall where the meetings of the Congress will be held in Berlin, from August 5 to 10, is in Dorotheenstrasse No. 27. It is situated in the centre of the city, near to Unter den Linden. Any of the central hotels will, accordingly, will be convenient. Visitors who would like to have arrangements made for them should send an application at once on a reply-paid foreign post-card to Herr Bank Director Lamprecht, Hallisches Ufer 28, Berlin, S.W., stating the price they wish to pay for a bedroom—3, 4 or 5 marks.

For Cologne a similar application should be sent to Herr Heinrich Bieger, Am Hof 41-45, Cologne.

For Weimar, to Herr Stiftsprediger F. Schmidt, Weimar.

For Eisenach, to Herr Bankier Paul Strauss, Ofenstein 2, Eisenach.

Letters during the session of the Congress at Berlin may be addressed to Congress Bureau, Dorotheenstrasse 27, Berlin.

There have been some inevitable changes in the programme (as announced). The Rev. P. H. Wicksteed has had to withdraw his conditional promise to be present. The Rev. R. J. Campbell is unable to go, and he will be greatly missed. His place will be taken by the Rev. T. Rhondda Williams, of Brighton. There will be general regret that the Rev. W. C. Bowie, who has had charge of the English arrangements, is compelled to be among the absentees in order to secure a long period of quiet and rest in Scotland.

#### THE AMERICAN VISITORS IN LONDON.

The American delegates, numbering about 200, are expected to arrive in Liverpool on Saturday, July 23, where they will remain over Sunday. They will travel by Chester, Warwick, and Stratford-on-Avon to Oxford, where a reception will be held in their honour at Manchester College, on July 26. The party is due to arrive in London on Wednesday, July 27, where their headquarters will be the St. Edmund's Hotel and Essex Hall. There will be a banquet given by the Laymen's Club at the Holborn Restaurant on July 28, at which a very large attendance is expected, and a reception for the lady delegates at the house of Sir Edwin and Lady Durning Lawrence, in Carlton House-terrace, on Friday afternoon. There will also be an informal reception at afternoon tea at Essex Hall on Wednesday and Thursday, from 4 to 5.30. On Sunday, the 31st, several clerical members of the party will preach at morning service in churches in London and the neighbourhood, and on Sunday evening the company will leave for a short visit to Holland before beginning the real work of the Congress, at Cologne, on Wednesday, August 3.

#### THE REV. R. J. CAMPBELL. ON THE IMMANENCE OF GOD.

PREACHING last Sunday morning in the City Temple, the Rev. R. J. Campbell dealt with Divine Immanence, which was the subject of an interesting discussion recently in our own columns. In the following passage he explains what he himself means:—

Our Master knew he was one with the Father, and knowing it for himself he knew it for his brethren, too. He lived his life on that assumption, the assumption that his pure spirit was the offspring of eternal love, and that to live the life of love was to live the life of God. To him the return of the human spirit to God was not a drowning out of its human consciousness, but a glorification thereof, an immeasurable enlargement of its depth and range; and that process can never be complete until love is all in all, that is, until man knows himself to be love as God is love; this is the Atonement, the final ingathering and uplifting of the human into the divine,

man's achievement of himself and return to his source in the bosom of God—not to be obliterated but to be fulfilled. This is what the Divine Immanence means to me. It means that it is God himself who is incarnate in nature and man while remaining in undiminished glory in his infinitude above. It is God himself who is the being of our being and the soul of our soul, striving, suffering, overcoming, and rising towards the eternal throne. I can as fitly speak thus of the immanence of God in his world as I can speak of a Norwegian fiord as being identical with the ocean. He is immanent, too, in the sense that we are never cut off from the infinite; the infinite is ever acting upon us, pervading us, guiding, controlling, and inspiring us, even when we know it not. You may sail many miles in the fiords without ever getting a glimpse of the sea; you may feel yourself to be land-locked, closed in by giant mountains, far, far away from the pathless deep; the water beneath your keel may be as placid as a lake, may look like a lake, and you cannot bring yourself to imagine otherwise. But is that the truth? No, not only is the fiord drawn from the sea itself—is the sea itself, in fact—but every ripple of the tides that roll around the world, every pulse from the heart of the deep beyond, will be felt to the farthest bounds of its quiet shores.

What can I do to make this gospel—for it is a gospel—more helpful to your souls? Child of God, do you not yet understand who and what you are? Then look to Jesus, and there you have it. You say you have no consciousness that your spirit is one with the eternal; neither had he always. There were dark hours in the life of Jesus, times of perplexity and trouble, when, looking into his own heart, he could not find God. His soul would be like a turbid stream just then, dark and swollen with the lash of the storm, not as at ordinary times, a pure and limpid depth in which the Father's love lay perfectly reflected. Yes, there were times when even Jesus could not preserve an unbroken consciousness of the oneness of his spirit with the spirit of God. But it was true, all the same, and he lived it in the darkness just as he lived it in the light. Cannot you do it, too? Cannot you do it in fellowship with him? Is it no comfort to you to be reminded at this moment that down in the depths of your being dwells the living God, the eternal purity, like a shining lake in a dark valley? Does it not fill you with both awe and hope to be told it? You are like a many-chambered house, and you live in the basement; the best rooms have not yet been thrown open; the doors are locked and the windows shuttered up. Fling them open; let the light in. God is your life already; get to know it; fill your soul with the conviction of it; let it inspire you to lofty enterprises, and nerve you to meet all the difficulties and dangers of life.

#### THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN CHURCHES.

A MEETING of the Committee was held at Essex Hall, London, on Wednesday, the 13th inst., at which were present Revs. H. E. Dowson (president), D. Agate, Rudolf Davis, A. H. Dolphin, E. D. P. Evans, H. Gow, C. Hargrove, F. H. Jones, W. H. Lambelle, A. J. Marchant, C. Peach, C. Roper, T. P. Spedding, C. J. Street, W. G. Tarrant, J. M. Lloyd Thomas, Jos. Wood, and Messrs. H. P. Greg, Jno. Harrison, C. Sydney Jones, G. H. Leigh, T. Fletcher Robinson, J. Wigley, and the Secretary (Rev. Jas. Harwood).

Apologies for absence were announced from Revs. J. H. Bilby, Dr. Carpenter, Alf. Hall, H. D. Roberts, G. H. Vance, Sir Wm. B. Bowring, Bart., Sir J. W. Scott, Bart. (treasurer), Miss Lee, Dr. W. B. Odgers, and

Messrs. W. Byng Kenrick, Jno. Lewis, A. S. Thew, and G. W. R. Wood.

Among other items of business were the following. It was resolved on the motion of the President:—

"That the Committee of the National Conference, meeting for the first time after the death of their honoured colleague, the Rev. S. A. Steinthal, desire to record their appreciation of his high character and of the many and varied services rendered by him throughout his long life. Of the National Conference itself he was one of the founders, and the last survivor of the four hon. secs., by whose sagacity and enthusiasm it was safely guided through its early developments. Subsequently, as a member of the Committee, and later still as a vice-president, he continued to take an active part in its affairs, and as long as health permitted was constant in his attendance at its meetings. He was recognised as a trusted leader in our churches, and, in a special sense, as a beloved elder brother and father among their ministers. His unwearied labours, generously diffused over a wide area, gave him an honoured place among those who have lived to make the world better.

"The Committee would offer their sincere sympathy with the sons of Mr. Steinthal in their bereavement."

A reply from the King and Queen Alexandra to the addresses of condolence on the death of the late King was read.

The annual statement of accounts showed a deficiency. The suggestion of a "Conference Sunday," which had been referred to the Committee, was not, at the wish of the treasurer, favourably considered, but it was agreed that a special urgent appeal should be made to the non-subscribing congregations, pointing out the increasing work done by the Conference in the interest of all the churches, and that a very small contribution from each would meet the case.

A long discussion took place on a preliminary report of a meeting between the Joint Committee of Representatives of the British and Foreign Unitarian Association and National Conference, and representatives of the Stipend Augmentation and Sustentation Funds. It was eventually resolved not to give any definite instructions at the present stage to the Conference representatives, except that it would be desirable, if it were possible, to amalgamate the existing funds.

The Committee on the Supply of Ministers suggested the desirability of certain alterations in the rules relating to the list of ministers in the Essex Hall Year Book. After much discussion the report was referred back for further consideration.

There was some conversation with regard to the meeting-place for the next triennial meetings, and it was arranged that certain inquiries should be made.

It was agreed that the next meeting of the Committee be held at Sheffield on October 13.

#### THE UNITARIAN VAN MISSION.

Many interesting reports have been received during the last fortnight from each of the vans, and the work from nearly every point of view has been satisfactory. At Winchester, from a point immediately in front of the statue of Alfred, the message of Unitarianism has attracted sympathy and attention to such an extent that some further effort is commended to the consideration of the Southern Association at Southampton next week. The southern van is having on the whole a better tour than in any previous year, though at Guildford, where large meetings have been known on previous occasions, the attendances were not so large as had been hoped for. A night was spent at Billingshurst and another halt made at Petersfield on the long journey to Winchester.

There is reason to believe that the influence of the mission in the places it visits is good, and that with the probable exception of the Plymouth brethren, who have been much in evidence in the North these last few days, there is hardly a meeting that does not close with the feeling in the minds of the majority that the work of the Master has been done, and the helping of religion been effective. Night after night, in one of the Northern towns, the missioner was cheered and asked to start his meetings even earlier, so that he might be able to make up for his short stay by longer addresses. Then here are extracts from a couple of letters sent to Rev. H. Bodell Smith, who has been missioner at Winchester. "I should like," says one of these correspondents, "to express my thanks for the honest, square, manly and commonsense way in which you have explained the main principles of Unitarianism. I am not a Unitarian, and probably never shall be. A Christian, I hope. I am not prepared at the present moment to accept in its entirety the doctrines of Unitarianism, as understood by myself, but at the same time I should be a hypocritical Pharisee were I to adopt the line of some of my brothers in orthodoxy and say, like them: 'You are all wrong, but I know that I am perfectly right.' Hence, I say, God speed you in your honest endeavour to uphold those principles of liberty and freedom of thought that have been the means of placing this old land of ours (notwithstanding her many sins of omission and commission) in the forefront among the nations of the earth." The next writer says: "I am not a Unitarian, for I have never had an opportunity of studying the subject closely. You, however, voiced my thoughts, which I find difficult to explain to others, through lack of knowledge of proofs. One's own commonsense tells one that so-called Christianity is a very narrow creed and one which cannot possibly bring happiness to any person who has the slightest power of reasoning. Many of us would dread death were we to hold that creed of eternal damnation. Would you be so kind as to send me a pamphlet some time to help me?"

In the Lancashire district the best meetings were held at Blackburn, where Rev. Fred Hall drew large audiences night after night, and had a congregation of 400, even on a Sunday morning meeting in the market place. A return visit was paid to Accrington at the request of the local friends, and then the van moved to Padiham, where despite bitterly cold and unpropitious weather, good meetings were the rule. Rev. Kenneth Bond was missioner, and during their fortnight he and Mr. Hall had assistance from a number of local Unitarians, who acted as chairmen, including Messrs. Bamber, Cameron, Waddington, North, and Hartley, as well as the co-operation of Rev. J. E. Jenkins and H. Warnock. This week end the van is at Burnley, and a feature of the work in that town will be that Miss H. M. Johnson will be co-missioner with Rev. J. M. Mills. Ladies have spoken at our meetings before now, but this is the first time that a lady has worked with us for a definite period. Who else will go for us? New possibilities for the mission are in this new form of co-operation, and we commend Miss Johnson's kindness to many other friends who wish this work well.

In the North, at Durham, Rev. Charles Travers was missioner. A request that could not be denied came, that the van should go to Langley Moor, not far from the city. Here the audiences were much smaller, but for actual results the work may prove to be some of the best that the mission has ever done. A worker was found in an enthusiastic friend, and the missioners will long remember their happy association with Mr. Rose, whose hands will be sustained to the best of our ability in his efforts to continue what the van

started. Meetings were also held at Hetton-le-Hole, where the eagerness gave place to indifference, so greatly do even adjacent districts vary. Sunderland and Monkswearmouth, where Rev. William Whitaker has been missioner, had good meetings. In spite of some noisy demonstrations of ill-feeling, Mr. Whitaker's addresses and his answers to questions were appreciated by large crowds of thoughtful men and women.

## THE SOCIAL MOVEMENT.

### THE VITAL STATISTICS OF THE SLUMS.

The July number of *Progress* (organ of the British Institute of Social Service) contains, as usual, an immense amount of interesting matter, useful to all social workers. Perhaps the most suggestive article in the current issue is that on "The Annual Cost of our Slums," from which we quote the following extracts. "The possession of slums causes a heavy toll to be levied upon the inhabitants of all towns and cities. Disease and death collect their rent, not alone from the occupiers of unhealthy dwellings, but also from the municipality that is cursed with their presence. In order to attempt to estimate this toll, the death-rate in those towns where comparatively healthy conditions prevail must be first ascertained, and then, by deducting this, which may be considered the normal, from the actual death rate, the proportion or number of deaths apparently due to environment can be arrived at. . . . It may safely be assumed that 12 per 1,000 is a fair normal death-rate, and that any deaths in excess of that rate are in some way due to the environment of the people, and call for the anxious care of the statesman and the social reformer."

"If the deaths in England and Wales in 1908 had only been at the rate of 12 per 1,000 they would have numbered 424,184, but the actual number was 521,644; showing an unnecessary loss of life, apparently due to environment, of 97,460. This means that eleven unnecessary deaths take place every hour, night and day, the whole year through. It is of vital importance that housing reformers and statesmen should realise that all these 97,460 deaths were preventable, and due to social causes. Intemperance, vice, and crime doubtless hastened some of these deaths, but these are largely intermediate causes, being themselves often caused by foul air, poor food, and wretched homes with dismal surroundings. In many large towns the insurance companies consider certain streets so detrimental to life that they refuse to accept insurances from persons living in them. In 1886 there were 167 streets in the city of Liverpool so banned."

"THE loss of 97,460 lives is, however, only a part of the cost to the community entailed through the possession of slums. As Dr. Newholme says: 'From an economical point of view sickness is more important than death' . . . we might take it that there are two years lost from work by illness for every death that actually occurs. The Friendly Societies place this at a higher figure, so this is a moderate estimate. The 97,460 deaths multiplied by two gives us 184,920, as the number of persons ill through the year in consequence of bad housing or insanitary conditions. At least 35,000 of these would be men, and we might reckon £60 a year each as their loss of wages, giving us a total of over £2,000,000 loss to the workers' homes through the father being off work. However bad the slums may be for the men, who only come there to sleep, they are worse for the women who have to be in them all day long. The effect of the slums on the wives and mothers is still more difficult to reckon.

They may not complain, they may not even know why they are languid and anaemic, and they possibly take to drink to temporarily deaden their craving for brighter surroundings. If only 2s. 6d. per woman per week be allowed for this loss of energy and for the consequent visits to the chemist, the doctor, or the publican, we have £6,000,000 a year being wasted, as well as 1,000,000 mothers incapacitated for the proper discharge of their duties.

"In 1908 there were 942,611 births in this country, and at least 135,000 of these took place in these 1,000,000 unhealthy homes. In healthy surroundings the infantile death-rate is often not more than one in every 15 births, but in slumdom at least one child in every five dies in its first year. There are 27,000 infants' deaths in these million homes of slumdom, of whom only 10,800 would have died had they been born in happier conditions. This is a deliberate wasting of 16,200 young lives annually, through England's folly in allowing them to be born in the slums. . . .

"THESE figures do not by any means give the total cost of the diseases and deaths that are caused by slumdom. What are the infirmary, hospital, workhouse, and asylum, expenses that are indirectly caused by the slums? In London, only three out of every five persons who die, breathe their last among their relatives at home, the other two out of the five die in hospital, workhouse, asylum or prison. In the country, generally, one person out of every five who die, passes away in one of these institutions. These total 100,000 a year who die away from home and cared for by strangers. To care for these and for the sick either the ratepayers or the benevolent people of England and Wales are maintaining 2,902 poor law infirmaries, hospitals, and asylums. These represent a probable expenditure of say £10,000,000 a year, at least half of which is caused through poverty and its attendant evils; and it must be remembered that in addition to those dying in these institutions, there are many hundreds of thousands of sick people who are cared for annually by infirmary, hospital, or convalescent home. These thousands who have been knocked down by the slums are propped up by the loving care of doctors and nurses, and then sent back to be knocked down again by reeking court or beastly den. Half the diseases as well as half the deaths would be avoided if the poor of our nation were able to live in healthy homes."

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Boys' Own Brigade, London Battalion.**—The Battalion will go into camp from July 23 to August 2, at Birchington-on-Sea. Major Pritchard will be in command, and it is hoped that with the support of all the members a high standard of discipline will be maintained, and the holiday rendered in every way enjoyable.

**Manchester : Failsworth.**—Open-air services were held on Monday, Tuesday and Wednesday evenings in last week, when audiences varying from 100 to 250 gathered to the place of meeting to hear addresses by the Revs. John Barron, Nicol Cross, M.A., W. Griffiths, Ph.D., H. Fisher Short, and J. M. Mills. The weather was fine, and the services were well supported by members of the Dob-lane congregation. A

garden party was held at "The Lodge," Failsworth, by the kind invitation of Mr. and Mrs. Edward Whitehead, to raise a contribution to the funds of the Domestic Missions in Manchester. About 200 people were present.

**Northampton : Kettering road Church.**—On July 4, the Rev. E. A. Voysey, M.A., who, for nearly four years, has been pastor of Kettering-road Church, was the recipient, together with his wife, of a series of presentations from the Church and its auxiliaries as farewell tokens of affection and esteem, prior to his removal to Belfast. During his residence in Northampton he has made many friends, apart from those in his church, and he was well known as an enthusiastic musician and a talented player of the cello. The presentation by the congregation took the form of an English roll top writing desk bearing an inscription on a silver plate: "Presented to the Rev. Ellison A. Voysey, M.A., as a mark of the love and appreciation of the members of the Kettering-road Church, Northampton," and a purse of gold. From the choir, of which he has been conductor, he received a handsome framed illuminated address and gold pencil. Mrs. Voysey was the recipient from the Ladies' Working Party of a silver plated three tier cake stand. In the course of the meeting, appreciative references were made by several speakers, including the chairman, Mr. G. Mead, to the work which had been done by Mr. Voysey for their Church, and to the valuable assistance which he had received at all times from Mrs. Voysey. Cordial wishes were also expressed for his success and happiness in the larger sphere of work to which he had been called. Mr. Voysey, in acknowledgment, said that he felt overwhelmed by these tokens and expressions of their regard. He felt more gratified than he could express, and he thanked them intensely for all that they had so sincerely said. It made a man feel that he might have done more. He could say that he had tried hard to be a faithful minister of the Church, but they well knew that it was not a matter of one man in a Church. No minister could succeed himself, and if they had the success it was because they had done their part. The memory of their friendship and the happy days he had spent amongst them would be with him to the grave. He felt extremely proud of the work done in the Church, particularly in the Sunday school, which was due to the faithfulness of the teachers. In conclusion, Mr. Voysey urged them to stick to the work which had been commenced, and trusted that, in years to come, the Church might feel the benefit to the fullest extent of any blessing that he had been able to bring into it. Mrs. Voysey also spoke in sincerely appreciative terms of the gift she had received, of the kindness shown her, and of her pleasurable association with the Church.

**Southend.**—There has been a marked improvement in the Unitarian Christian Church, Darnley-road, since the settlement of Mr. Thos. Elliot as resident minister. The attendance at the evening service has grown steadily larger. Last Sunday, when the Rev. W. H. Drummond paid one of his periodic visits as minister of the Provincial Assembly, he was able to congratulate Mr. Elliot and several members of the congregation very cordially on the many hopeful signs of reviving interest and new life.

**Stepney.**—The thirty-fifth annual meeting of the congregation was held on Thursday, July 7, the Rev. J. A. Pearson in the chair. The annual report was read by Miss Florence Hill, hon. secretary and treasurer. It told of activity in the Sunday school, of the Reading Circle, week-night Bible class, Band of Hope and Temperance Society, under the superintendence of Mr. W. R. Marshall. A branch of the Sons of Temperance Friendly Society had been formed, a men's debating society, and a cricket club, and classes had been successfully started in singing, dancing and elocution.

Since Easter, 1909, the Sunday services had been conducted by Mr. W. R. Marshall, with assistance from Mr. H. C. Hawkins and others, while the Rev. G. Carter had conducted some special services. The committee recorded their grateful thanks to the subscribers who had so generously come forward and contributed a sum of £249 to meet the expense of necessary repairs, which had been successfully carried out. Rev. F. Allen moved the adoption of the report, and this was seconded by Mr. J. E. Tagart, who said that the chapel and its institutions stood for freedom and progress in the borough and its secretary was a dynamo of energy. Miss Tagart spoke in support. The officers and committee were elected on the motion of Mr. James Gardner, seconded by Mr. W. Wood. Votes of thanks closed the proceedings, which were characterised by an enthusiastic and hopeful spirit.

**Tenterden.**—On July 12 the annual fête of the Old Meeting House congregation and Sunday-school was held. There was a large gathering of children, parents and friends. Among those present were Sir William Henry Talbot and Lady Talbot, of Manchester; Mr. James Ellis, from Ontario; Mrs. Chapman, from New York; Mrs. Foster, from Philadelphia; and Mrs. F. H. Wood, from Hull (all of whom, in their youth, were members of the congregation or Sunday school). There were also present the Misses Hawes, two little children whose great-grandparents hailed from this neighbourhood, and whose parents, the Rev. Mr. and Mrs. Hawes, are at present on a visit to this country. The company also included many neighbours and friends of other congregations. Miss Louise Avery presented her group of charming Morris dancers, who danced to perfection and to the great enjoyment of the spectators. Another delightful feature was an alfresco concert in the Chapel House Gardens, which were crowded.

**Wakefield: Westgate Chapel.**—On Sunday, July 10, the annual floral services were held in the chapel, which was decorated with a profusion of flowers. The three services were conducted by the Rev. Stanley Mellor, of Rotherham, and there were large attendances. The evening sermon was a heartfelt appeal for greater reverence towards children, for a recognition of the wonder and beauty of child-life, a vindication of the child spirit, and a plea for wider sympathy towards the young. The school feast was held on the previous Wednesday.

## NOTES AND JOTTINGS.

### A NOVEL KIND OF EXAMINATION.

At the Parents' Conference last week Mr. Stephen Paget said that if he were asked to examine children on London he would set the following papers, one for juniors and one for seniors. How many of our readers would care to answer them?

### JUNIOR EXAMINATION.

1. Draw a map of Piccadilly-circus, Trafalgar-square, St. Paul's-churchyard, or Covent Garden.

2. Where are the burial places of Edward the Confessor, Anne Boleyn, Shakespeare's brother, Laud, Nelson, Goldsmith, Tennyson?

3. Criticise freely what is called "the improvement of the Mall."

4. Describe any one picture in the Tate Gallery, and any one advertisement of Nestle's milk.

5. State which you prefer, the Abbey, St. Paul's, or Westminster Cathedral, and give your reasons.

6. You order, and consume, in an A.B.C. shop a hearty tea, and then find that you have no money. What course will you pursue?

7. Which is the shortest way from the Angel to the Bank; and which is the nicest way?

8. Explain the following names: Threadneedle-street, Minories, Creed-lane, Saffron-hill, Blackfriars, and give the trade associated with Paternoster-row, Clerkenwell, Long-acre and Hatton-garden.

### SENIOR EXAMINATION.

1. Give a full account of the Children's Country Holiday Fund, the Employers' Liability Act, or the Salvation Army.

2. Say how you spend Sunday in London and what, if any, are the advantages of week-ends in country houses.

3. You are given £100 to distribute among ten charities. State how you will proceed.

4. Define the Franchise, the Budget, the Labour Party, the Veto, the Territorial Force.

5. Write a commentary on the following sentence: "Let them talk of lakes and mountains and romantic dales—all that fantastic stuff; give me a ramble by night in the winter nights in London. . . . I have lent out my heart with usury to such scenes from my childhood up, and have cried with fulness of joy at the multitudinous scenes of life in the crowded streets of ever dear London."

6. Describe carefully, from the moral standpoint, either "An Englishman's Home" or one of Mr. Galsworthy's plays.

7. What steps must you take to obtain a letter for a Convalescent Home, a place for an active lad, and an Old Age Pension?

8. Compare London to-day with Rome under Tiberius; with special reference to the state of the unemployed, and to the question of compulsory military training.

### HOW A LEGEND GROWS.

The following story appeared recently in the *Guardian*:—"A chimney at the Horticultural Hall, Westminster, was damaged by lightning last week. Not long after the storm the Church Army headquarters were surprised to get a telephone message from an unknown source to the effect that a thunderbolt had fallen in one of their City gardens, close to the Horticultural Hall, and destroyed a quantity of growing produce. This report proved to be wholly unfounded. It was followed by an offer of £5 from an enterprising daily paper for 'the thunderbolt which killed Prebendary Carlile, the Hon. Chief Secretary of the Society, while standing in a garden at Westminster.' Within a short time came a better offer, one of £50 from a learned Society, for 'the meteorite which had wrecked the Church Army headquarters, burying Prebendary Carlile in the ruins.'"

### THE LEANING TOWER OF PISA.

The Commission sent some time ago by the Italian Government to report on the condition of the famous campanile of Pisa has just reported, and its statements are not reassuring. It appears that whereas the Leaning Tower was  $15\frac{1}{2}$  feet out of the perpendicular when it was measured by Taylor in 1829, it is now no less than  $16\frac{1}{2}$  feet out of the perpendicular—an increase of 12 inches in 81 years. As the tower is only 179 feet high, this deviation is very considerable, and the movement is slowly but surely continuing. The Commission has proved, by examining the foundations, that the inclination of the tower was not, as some have supposed, intentional, but the result of natural causes, and the alarming increase in the inclination is chiefly attributed to the earthquake of 1834 and to the construction of a large cistern near its base. Cardinal Maffi, the Archbishop of Pisa, has ordered that the two largest bells of the campanile shall no longer be rung so as to avoid shaking the fabric.

### A SCHOOL CLINIC AT DEPTFORD.

The establishment of a fully-equipped elementary school clinic at Creek-road, Deptford—the first in London—is due to the

enterprise of Miss Margaret Macmillan, and to the generosity of Mr. Joseph Fels. Two doctors and a fully-trained nurse are in attendance six sessions per week after school hours to deal with the cases registered by the medical inspectors. The clinic, which was opened a week ago in the old vestry offices of the Deptford and Greenwich Board of Works, is evidently much needed, as the results of the medical inspection point to the fact that nearly 50 per cent. of the children have been found to be defective.

### WOMEN OCCUPIERS AND THEIR VOTES.

We have received from the Women's Local Government Society a leaflet containing notes for the guidance of women who are qualified to vote in the elections of the County Council, Town Council, Urban District Council, &c. The question "What is an occupier?" is fully answered, and information is given as to the period of qualification and the method of making a claim to be put on the register. The leaflet can be obtained (2d. per dozen, postage extra) from the Women's Local Government Society, 17, Tothill-street, Westminster, S.W.

### THE ANTI-SLAVERY AND ABORIGINES PROTECTION SOCIETY.

His Majesty the King has graciously consented to become Patron of the Anti-Slavery and Aborigines Protection Society. His late Majesty, King Edward, had been Patron of the British and Foreign Anti-Slavery Society since 1884.

### RAPID SHORTHAND.

We have received "Shorthand for Rapid Learning," by Herbert Stewart (the Stewart Shorthand and Business Academy, 104, High Holborn, W.C. 3s. net). It may be described as Pitman simplified, and the claim is made for it that by the use of its method the student can attain to a speed of 120 words a minute in six weeks, and ultimately reach the high rate of efficiency of 200 words a minute. Next to accuracy, speed is the cardinal virtue of the shorthand writer, and in these days of keen competition he will go far in order to become an expert in his work. Mr. Stewart will be glad to answer all inquiries by those interested in his new method.

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## Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at home obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated :

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## A SIMPLER DIET.

THE question of food reform is one which nowadays is constantly being brought before the public, and as civilisation continues to make increasing demands upon the nervous organisation of man, it will ultimately have to be studied by all who are concerned for the future of the race. Quite apart from the distaste evinced by many humane and refined people for a flesh diet which necessitates the killing of animals, to say nothing of the disagreeable process of cleansing and preparing it for the table, numbers of men and women who are forced to lead a sedentary life find themselves unable to assimilate the kind of food which our forefathers apparently needed and enjoyed. Professional men soon discover that heavy meals destroy the power of concentrated thought, and the higher type of mind is quick to realise that there is a very intimate connection between the mental, moral, and physical powers which makes it imperative that the habit of temperance in all things should be cultivated if the brain is to be given a fair chance of working and developing properly. Then, too, we are learning that the more ardently we are inspired by that ideal of social perfection which is behind the more progressive movements of our time, the more we dislike the fact that thousands of our fellow-creatures are engaged in occupations which obviously do not tend to the spiritual advancement of humanity, in order to minister to needs which might be fully satisfied in other ways. As Tolstoy says:—"One must attend most of all to the cleanliness and clearness of consciousness in a man," just as you take special care of the inner mechanism that moves the hands of a clock; and self-control is "an indispensable condition of all aspiration after perfection."

Many people realise that, particularly at the present time, it is possible to live more cheaply without meat, but they are yet reluctant to adopt the healthy and economical diet of vegetarians. They regard with suspicion the statement that nuts are a perfect substitute for roast beef or mutton; that fresh or sun-dried fruits are highly valuable as foods, especially when eaten with wholesome brown bread; and that these, combined with salads, dairy products, and cereals, form an ideal diet for civilised man. And yet "more than half the inhabitants of the world," as a contemporary reminds us, "do not eat and never have eaten meat."

It has been demonstrated tirelessly by leading food-reformers who have made a scientific study of the subject that diseases are increased, morbid habits engendered, hatred and anger inflamed, and the whole character brutalised in ways that are not always immediately perceptible by the continuous consumption of flesh-food. Many doctors, who do not wholly approve of vegetarianism, admit that three meat meals a day, to which numbers of people are accustomed, are not only unnecessary, but injurious; and, without doubt, to our



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hopelessly unscientific methods of feeding is due that "clogged condition of the digestive tract" which lies behind "the most fashionable diseases of the day—rheumatism, gout, sciatica, neuritis, bronchitis, catarrh, neurasthenia, appendicitis, anaemia, and diabetes." Equally indisputable is the close connection between diet and drunkenness, which is more and more attracting the attention of social reformers.

In the second annual report of the National Food Reform Association a resolution which was unanimously adopted by the great convention of the World's Woman's Christian Temperance Union, held in Glasgow last June, is quoted:—"That in view of the fact that eminent medical men were of opinion that insufficient and improper food tended to produce a craving for drink, and as practical experience showed that the use of wholewheat meal, oatmeal and other cereals, pulse, fresh fruits and green vegetables, helped to cure and prevent inebriety, the managers of inebriate homes be urged to study the science of food, and that, without advocating the exclusive use, their attention be directed to the good results obtained by the more general use of the previously-mentioned healthy, nourishing, non-stimulating foods."

This in itself should make people pause before they condemn as mere "faddists" men and women who advocate food-reform because they believe it tends to greater simplicity and purity of life.

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\* \* \* Regarding Advertisement Rates see inside Front Cover.